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"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JANUARY 16, 1836. NO. 753.---VOL. XV.—NO. 3.

RELIGIOUS MISCELLANY.

[This Sermon was intended for the first Saturday in the month; but was accidentally passed over.—The new year has not advanced so far as to make it inappropriate at the present time. Ed.]

FOR THE REGISTER AND OBSERVER.

Sermons for the People.

NO. VII.

A MINISTER'S NEW-YEAR WISH.

2 Cor. xiii. 9. *This also we wish, even your perfection.*

A minister of the gospel, and the people of his charge, sustain a relation of peculiar nearness and intimacy. In accomplishing the journey of life, they enjoy much of each other's presence and communion.

In the celebration of marriage, that hour of blended joyousness and solemnity, when the union of hands is to confirm the union of hearts, they meet together; they participate in the same emotion of gratitude to Heaven; and they cherish the cordial wishes, the inspiring sympathies of the occasion.

On the Lord's day, that seventh part of human existence, on days of thanksgiving for favors received, on days of humiliation for sins committed, on the anniversary of the Savior's birth, they assemble in the same house of worship; and to the same Father of mercies and God of all grace they lift up their souls in prayer and praise.

Do parents embrace the faith of Jesus? Do they come to the baptismal font, confessing and receiving the name of Christ? Do they bring their children with them, to enjoy the same privilege? The pastor of the flock like his beloved Lord, he bids them come; he rejoices to receive them into the fold of immortality.

Do Christians remember the crucified with tenderness and gratitude? Gathering around his table, do they commemorate his love, more powerful than death impending or death endured,—the agony of Gethsemane or the crucifixion of Calvary? The ambassador of Christ comes with them. He would invigorate their confidence, he would invigorate his own confidence, in the oracles of revelation. Without fear or cavil performing the command of his master, he would purify himself, his fellow-christians he would aid in purifying themselves, even as the beloved of the Father is pure.

Not only in the day of social intercourse and religious instruction, not only in the day of health, gratulation, and rejoicing, but in seasons of sickness, in the awful visitation of calamity and death, a minister and his people are much together. He converses *with them on those* great scripture and duty, probation and accountability, which he has presented in public. He prays for them and with them. He prays for penitence and pardon, for their restoration to health or preparation for their removal, for improvements of time and the promises of eternity.

This bond of sympathy, friendship, and affection, uniting a Christian dispenser of truth with the members of a Christian community,—is it severed by the hand of death? O no: while he would enlighten and Christianize the souls of the living, the memory of the dead, blessed in the Lord, lies warm as sunlight on his heart.

In the many mansions to which they have ascended, he hopes to rejoin them. With them, he there hopes to welcome his remaining friends to heaven,—those followers of the Savior whom he may himself leave on earth. With these, and all prepared to receive that glory, he hopes to enjoy the ages of eternity,—rising to higher and higher degrees of perfection, to wider and wider discoveries of the goodness of the Creator.

Such is a Christian minister, and such a Christian people; such are their intimacy and union on their piligrimage, and such their intimacy and union in the city of God.

At this region of life and light, my hearers, we have, I trust, many endeared friends now arrived; many a husband, and wife, many a father, mother, and child, many a brother, sister, and relative, many a true follower of the Lamb, who with the tender expectance of the soul there await our coming.

I. My friends, permit me to ask this morning, 'are we on our way to this home of the happy?' We have come indeed to the temple of the Most High, but are we moving toward this society of the saved? This fact is known to the Omniscient alone. But there is one certainty of which we are assured, a certainty of the most arresting import: we have now reached, in this opening season of the year, one of the grand stages of our journey. Whether our Disposer grant another year, or only some fragments of a year, it becomes us to improve the moments as they are lent, and see that no more be lost.

On this first Sabbath of the new year, then, when I look round upon this congregation of fellow-worshippers, and when I feel these views of life, death, and eternity strong on my soul,—what should I say? Shall I offer you the customary wishes of the season, the salutations of civility and friendship, of warm affection and ministerial interest? These salutations, so familiar to childhood and age, I extremely approve. They soften, humanize, and ameliorate the temper and manners, the disposition and soul. From the grave and meditative man, as well as from the gay and frolicsome child, the echoes of 'MERRY CHRISTMAS!' and 'HAPPY NEW YEAR!' are always musical; and I give them with my whole heart. These are sweet and inspiring sounds to the ear; but O how deep, how divine that voice of the apostle, which comes to the spirit! 'THIS ALSO WE WISH, EVEN YOUR PERFECTION.'

In regard to temporal prosperity, my friends, I would have you rejoice with trembling; or I would rather say, view temporal prosperity with gratitude, but without engrossing love, without anxious fear or solicitude. It forms a part of your trial, as much as adversity. My tenderness, as you well know, would wish you continuance or improvement of health; while the superior tenderness of the Allwise may send you severe sickness and suffering. My sympathy would wish, so undiscerning is man, that no bereaving dispensation of Providence may reach your abodes; while the superior kindness of Heaven, to promote your perfection, may remove a husband from his wife, a wife from her husband, parents from children, and children from parents. On your loss of the dearest objects in life, your eternal salvation, or at least the growth of your earthly perfection, may be suspended. How natural for a minister to desire the prosperity of his people! that I wish you success in your honorable enterprises, on the ocean and on the land; that a blessing may rest upon your commerce and agriculture, your manufactures, your mechanical pursuits, your professional employments! For short-sighted man how natural these wishes! while the providence of Him, who condescends to be called your Father in heaven, of Him who would advance your spiritual perfection, may see failure, disappointment, and blasting to be promotive of your best good. All temporal enjoyments I acknowledge to be gifts of God; by consequence I acknowledge them to be good, and as demanding our heartfelt thankfulness. I am not one of those Christians, who entertain the impossible dream, that our Maker decrees us to be miserable, in this or any world, merely for the promotion of his glory. No: while he designs the uses of adversity to be sweet, he ordains the bounties of fortune, the gratifications of life,—though unsubstantial and unsatisfying,—to be good in their place; good, as means of something better, that which I this morning wish you, even your Christian perfection.

II. You would ask me perhaps, 'In what does this perfection consist?' In nothing visionary or irrational, in nothing unintelligible or unattainable, be assured, but in the soundest conclusions of the human mind.

In the passage of the apostle, which I have selected as my NEW-YEAR WISH, the word perfection means improvement of character commensurate to advantages enjoyed. The term he employs in the original, signifies restoring a dislocated limb to its place. The Corinthians whom he is addressing, had been irregular, disorderly, disputatious. He wishes them restoration to Christian order, peace, and unanimity; and he impresses upon them the wisdom of returning to their former exemplary course, when they first embraced the faith of the gospel. Examine yourselves, he enjoins, whether ye be in the faith; prove your own selves. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace will be with you.

You, my hearers, as well as the Christians of Corinth, doubtless have failings and deficiencies to remedy; and the same principles of conduct, which Paul recommended to them, I may recommend to you. The spirit of his wish,—will you receive it as a new-year's maxim, to influence you the coming twelve months? Make improvement of character, make Christian perfection, your grand aim and object. Reform whatever you know to be unpermitted and unchristian; make advancement in whatever you know to be commanded and Christian.

The Bible, the whole Bible, and nothing but the Bible; the truth of revelation, the whole truth of revelation, and nothing but the truth of revelation; be this your principle of life and religion. You thus embrace one of the noblest privileges of man, one of the most promising methods of religious improvement, one of the best means of attaining to that perfection which I now wish you. To all I would say, who hope to make proficiency in the favor and acceptance of the Almighty:—Commence the year with the oracles of God; let them accompany you through the months with unintermitted constancy; to the last day of December, to the closing hour of your probation, be these your light, your solace, the ennobling of your intellect, the treasure-house of your heart. Endeavor to form accurate conclusions; and when you think you have formed them, give them the living energy of truth, the operative power of conviction.

Remember your Creator, who every moment remembers his work. Believe his every commandment and revelation, as you believe the voice of your own conscience. In his temple of worship, where he vouchsafes his promised presence, assemble to adore him,—assemble with uninterrupted assiduity. Wherever you may be, whatever may be the motions of your mind, the words of your mouth, or the engagements of your hand, realize that he is there, the omnipresent Spirit, a witness to good and evil. Therefore shrink from sin, as the plague-spot of the soul; cherish the growth of holiness, as the soul's eternal health and freshness.

Welcome the mediator between God and man. Hail him as the redeemer of the enslaved. Hear him proclaim, to all who listen to his voice, the glorious liberty of the sons of light and heirs of immortal life. Bow to his every command, as to the command of divine wisdom and goodness, manifested in human nature: be this the evidence of your love to him. Strive to resemble him. Imitate *his perfection*,—his irreproachable character and example.

In one sentence receive the purport of the apostolic wish: if you would secure the attainable perfection of man, live in daily preparation for your departure; preparing for *earth*, if it be the will of your Disposer; preparing for *heaven*, if such be his paternal pleasure.

I repeat my assertion. Personal holiness, individual improvement of heart and behavior, is the glory and perfection of a human being. The present year, every year of your probation, be this the inquiry of each and all: 'Does the gospel improve and make me holy?'—Believe me, my hearers, this advancement in Christian perfection is placed within your power. This, believe me, is the glorious prerogative of the Christianized spirit;—drawing nearer and nearer to its Maker, more and more resembling its perfect exemplar, becoming better and better prepared for that realm of the pure in heart, toward which it is from season to season making advancement. O then remember, tried and trembling Christian! your home in heaven is before you. March onward to its glory, confiding and calm, not only untroubled, but raised above time by the sublime contemplations of eternity.

Friends of God and followers of Jesus, in looking back to the past year,—more especially to these times of refreshing in the months that are gone,—you find, I trust, that you have experienced these elevating principles of the gospel; that by some mysterious operation, divine influences have flowed into your heart; that to the eye of your mind, visions of futurity, glimpses of glory, have been unfolded; that although sensible of sins committed, and sensible of duties imperfectly performed, you still have attained to some growth in grace, have made some proficiency in the knowledge of your Lord and Savior; that you are better prepared for heaven this day, than you were when you believed,—the first time you enjoyed the communion of Christ. Glory be to God for this holy hope, this heavenly persuasion!

With me, you have longed to see many,—many who are most dear to you,—become associates of your Christian walk, and partakers of your blessings. With me you earnestly desire their society. Ah! we are not alone in desiring their company. Jesus the crucified and the risen, Jesus the ascended and the interceding, is himself waiting to receive them. O for the sound of their footsteps! O for the voice of their coming! more sweet to the Christian than the voice of Spring! more delightful to his ear than the harmony of heaven. Such is his affection for the human soul; and this also he wishes, even the perfecting of its mysterious attributes.

But while you long to see grateful multitudes, crowding to the table of your master, fail not to realize his goodness to yourselves. Does he impart means of grace? Receive them. Exemplify their improving power. In your journey of life, acknowledge all Christians of whatever name, with heart and hand; acknowledge them as pilgrims bound to the same bourne of everlasting life; and while you are performing your pilgrimage together, both communicate and receive the aid and alleviation, the kindness and encouragement, the friendship and affection, of fellow-travellers.

This table, at which we now hope to partake the memorial elements, is emphatically a Christian table, without distinction of sect or party: it is a table, spread in remembrance of the Savior, to the glory of the Father who sent him. Here is no exclusion; and may God Almighty grant, that all exclusiveness also may be here forever unknown! All who assume, all who love, all who glory in the name of Christian, give them all a most cordial welcome. Do you long to receive many a worthy neighbor, many a faithful friend, many an endeared connexion, to these Christian privileges? Your good wishes are not lost; they are acceptable to him who knows the heart. But do not forget yourselves. Your own probation remains unaccomplished, and God requires you to make continual improvement, continual accessions of faith, hope, and love. How soon he may close your probation, is unknown; and far be it from your desire to know how soon. But O impress your hearts with the certainty, that your period of trial is not accomplished till death; and that in order to go home to heaven, you must cherish in your present home a temper, a spirit, a disposition, resembling those of the inhabitants of heaven. Be therefore in continual preparation. For this I earnestly pray, even your perfection.

Be grateful that you have been spared another year. Remember the mercies and kind providences you have experienced, and give glory to him who has granted them. Repent of the sins you have committed; be more watchful, and commit them no more. Give glory to God for any advancement you have made in holy affections and holy obedience. Assured that this path of wisdom is the only path to acceptance, persevere in its brightness, till the mansions of your Father's house shall rise in the dawn of an eternal day. Come to this festival of love neither presumptuous nor despondent, but in the faith and humility of your divine exemplar. Come in the spirit of the gospel: cherish gratitude toward your Maker, and goodwill toward the souls he has made. So far as lies in your power, come in peace with all mankind.

With a confiding devotedness, a heart warm with Christian emotion, commence your course of the new year. Resolve to fulfil all righteousness in your power: no more does infinite perfection require of you. While you feel your own insufficiency to accomplish the great work of salvation, remember that divine grace will be sufficient for all who supplicate its aid. Rest assured that the power of the Almighty will be made perfect in your weakness. Be this your unremitted aim: Exert the energy you feel within you, advance in the light your Savior has shed upon the world, and lean for support upon an arm that is almighty.

Do not expect to live the life of a Christian wholly free from blame. However blameless may be your conduct, you will meet opposers. The uninformed, the undisciplined, the uncharitable will use hard speeches,—will throw out unkind and unchristian insinuations; the domineering will endeavor to alarm and overwhelm you; and worse than all, the weak, the feeble-minded, the officious, will interpose their fears, their shadows of doubt, their murmurs of complaint, their possibilities of evil. But remember him, who suffered the contradiction of sinners. Imitate the example of him, who, when he was reviled, reviled not again. While you are meek and mild, be firm in faith, and strong in the power of an unreproving conscience.

Beware, I charge you, of molesting other Christians. Study your own improvement. This duty, believe me, you will find the work of a life. Heart-religion and home-religion,—this is all that modest and unassuming Christians need, the friends and followers of the lowly Jesus, the younger brethren of him who now welcomes us to this feast of gratitude and tender remembrance. His sufferings were most severe; but the cloud that overshadowed his departure, soon vanished. Brief was the dominion of darkness. With renovated splendor this Sun of Righteousness burst forth, no more to be eclipsed, no more to have its glory obscured. Do we confide in this Light of Life? Do we confide in Him who gave this Light of Life to the world? Be it the comfort of our existence to experience its power, to move forward in its illumination from on high, and thus attain to the perfection of an immortal nature.

Come then, dearly beloved! let us approach the table of our perfect exemplar. Let us remember his dying injunction with the deepest emotion:—This do in remembrance of me. Believe that in the power of the gospel he will meet us there. Believe that his assurances will touch our innermost souls: 'Because I live, ye shall live also; lo, I am with you alway, even to the end of the world; and this also I wish, even your perfection.'

FOR THE REGISTER AND OBSERVER.

THE EXAMPLE OF ABRAHAM AS A SLAVE-HOLDER.

Slaveholders and the advocates of slavery are very fond of appealing to the fact that so good a man as Abraham had many slaves, or 'servants born in his house' or 'bought with money.' Abraham is renowned as 'the friend of God' and 'the father of them that believe.' He was so good a man that God entered into a covenant with him, in which he promised great and important blessings. This was done while Abraham was a slaveholder; and God was so far from requiring him to emancipate his slaves, as a condition of the promised blessings, that he required him to set the sign or seal of the covenant on his male slaves as members of his family, as well as on his own sons. Is it not then a clear case that slaveholding is a thing which God approves, and which may be practised by the best of men?

The servants or slaves of Abraham are repeatedly mentioned as of two classes; one class was 'born in his house;' the other 'bought with money.' It is however probable that those 'born in his house' were the children of those 'bought with money'—children that were born after the parents became members of Abraham's family. At one time Abraham had no less than 318 *trained servants* which had been born in his house! How many he had at that time, of men who had been 'bought with money' we are not informed; nor are we informed of the number of adult females, nor the number of children of both sexes. It is, however, probable that the whole number of slaves, old and young, male and female, was not less than 1000. It is not very probable that Abraham was the first slaveholder of our race; yet he is the first on record. What the circumstances were at that early period, under which men became slaves we do not know; nor are we informed distinctly of the nature of slavery at that day; but there are circumstances from which it may be clearly inferred that the servitude in Abraham's family was of a very mild character, and not very different from voluntary servitude. It is said of Abraham that he was 'very rich,' and his history shows that he was regarded as a very good man. A poor man, greatly embarrassed with debt, observing the wealth and the excellent character of Abraham, might be disposed to sell himself, his wife and children, to Abraham that he might be free from debt, and obtain better support for himself and his family than he could get in any other way known to him. He might think, and justly think, that it would be a real advantage to himself and his children to be under the care and control of such a man as Abraham. Others might be induced to follow this example by observing how kindly the first of Abraham's slaves was treated. That the slaves of Abraham were pretty well satisfied with their situation is evident from the fact of their continuing in his service. For it is very certain that he had not the aid of any government except his own influence over them, to prevent their destroying his life, or leaving his service. Our slaveholders depend on the government of the states in which they live, and on the government of the United States, if necessary, to keep their slaves in subjection. Abraham had no such sources of protection or aid. It is indeed stated that at one period he was confederated with three brothers, Aner, Eshcol, and Mamre. It is possible that these brothers were also slaveholders; but this is not said in the Bible. If they were slaveholders they probably had adopted the benevolent policy of Abraham, so as to make it for the advantage of their slaves to continue in their service.

We are not informed that Abraham was ever engaged in more than one military enterprise,—and this was for the recovery of his beloved nephew, Lot, who had been carried into captivity by the army of four confederated kings, who had conquered Sodom while Lot resided in that city,—and who had carried away not only Lot and his goods, but many other people, and the goods of the city. On whom then did Abraham rely as soldiers in this expedition? On his '318 trained servants born in his house,' and on the three brothers with whom he was confederated;—and probably on their slaves if they had any. With this force he dispersed the army of the four Kings, recovered Lot and his goods, and all the people and goods which had been taken from Sodom. Would any slaveholder of our country arm such a number of slaves,—march them out of the state in which they lived; and confide in them both for protection and success in a military enterprise? Had the slaves of Abraham been dissatisfied with their condition, or with his treatment of them, how easily might they have destroyed him, gained their freedom, and taken for their own use the vast amount of goods which had been recaptured from the four kings. But there does not appear to have been any want of love and fidelity in these slaves towards their master, nor any want of kindness and confidence in him towards them. He was safe as their leader while they were armed with weapons of death. One of these slaves born in Abraham's house was confided in as his steward,—and was expected to be his heir, should he fail to have a son by Sarah; and this same steward is supposed to be the one who was afterwards employed to solicit and bring home Rebekah to become Isaac's wife. If the slaveholders of our country would imitate Abraham in their treatment of slaves, they might with a better grace refer to his example as a slaveholder.

From what is said of Abraham and his slaves, and particularly of his so confiding in them as to employ them as soldiers, we may safely infer that he did not resort to the barbarous policy of keeping them in ignorance as a means of safety to himself nor of making it a capital offence for any one to teach them. He was too good a man to resort to means so inhuman. His kindness to his slaves appears to have been rewarded by their love and fidelity to him, not only as a master but as a protector and guardian. At that early period of the world, it might be deemed not only a privilege but an honor for a poor man to become the slave of so good a man as Abraham. In that part of the country where Abraham lived, when in the plains of Mamre, it appears that there was no government but the patriarchal. And in such a state of society, the condition of the poor must have been perilous, unless they could in some way obtain the protection of a good and wealthy man in whom they could confide. Thousands of poor people might deem it a privilege to be the slaves of such a man as Abraham, rather than to remain exposed to the injuries to which they were liable from the hands of the ferocious and unprincipled, without any government on which they could rely for protection. Happy would be our country, and happy even our slaves; if their masters were all the spiritual children of Abraham—and disposed to do the works of Abraham. Let the slaveholder no more boast of having Abraham for his father, or his example, unless like Abraham he is the friend of God, and the friend of his slaves. In all his history we read not a word of Abraham's being alarmed by what others might say against slavery,—nor of his recommending that laws should be enacted making it a capital offence for a man to publish any thing in favor of the abolition of slavery. We indeed hope that there are slaveholders in our country who imitate the example of Abraham; but these we may presume are not the men who breathe out threatenings and slaughter against their countrymen who favor the abolition of slavery,—and who wish to see their country not merely in name but in truth a land of freedom.

W.

LICENSE LAWS.—NO. IV.

To the Editor of the Boston Recorder:

DEAR SIR,—In my former numbers, I mentioned that the selling of ardent spirit, to be used as a drink, manifestly injures the community, by increasing *pauperism* and *crimes*. I illustrated the truth of this position, by a number of facts. I also mentioned, that it increased the number and severity of diseases, and greatly shortened human life. It was not my design, to mention *all* the ways in which this traffic injures the community, or all the facts by which that injury is exhibited. This would take volumes. I designed only, in a very brief manner, to advert to a few, as a specimen of an almost endless number and variety of others. Enough however were specified, to make it evident, that this traffic is not only injurious, but highly unjust toward the community: especially where it is continued in opposition to the wishes of a majority of the people, by whom the increased taxes which the traffic occasions, must be paid. For the supposed pecuniary profit of a *few*, it imposes an enormous tax on the *many*. A single case will show how it operates. The taxpayers of a certain town in Connecticut, came together, and in view of the numerous and aggravated evils which this traffic occasions, voted, by a large majority, that it should not be continued among them. A certain man however, who wished, for the privilege in this free country for his own profit of taxing his neighbors, against their consent, was able to make so much interest with the magistrates, who, in this case had the power to overrule the wishes of the majority, as to obtain a license. In the use of that license, he sold a quantity of the poison to the father of a family, who, under its influence, was so shockingly injured, that the expenses which accrued in consequence of it, which the town had to pay, amounted to half as many dollars as there were inhabitants in town. These were then taxed for this single case, to the amount of about two dollars to a family. Such a tax for each town in Massachusetts would amount to more than $300,000. I know that this was an extreme case. But it illustrates the principle, and shows that in its operation, it is enormously *unjust*. No man *has*, or *can* have a moral right, for his own profit, thus to tax his neighbors. And the statute which gives a man a legal right to prosecute a business which does this, is a *vicious* statute. It legalizes *injustice*. Facts collected by very careful inquiry, show, that the inhabitants of Boston, have in this way, been taxed during the past 10 years to the amount of $500,000. The gentleman who was for 8 years superintendent of the Almshouse, states, that, in his opinion, seven eights of the pauperism in that house, was occasioned by intemperance. J. O. Cole, Esq. Police Justice of Albany, N. Y. states, that 2,500 persons came under his cognizance in a year, and that 96 in 100 of the offences, were occasioned by strong drink.

The expenses of the city of New York in 1832, as stated in the Report of the Comptroller, were $893,886 29—$685,385 74 of which were raised by a direct tax. The support of the criminal, pauper, and civil establishment cost $315,782 98; and the cholera, in addition to all public and private charities, and individual expenditures, cost $102,572 85,—making $418,358 83; by far the greater proportion of which, as well as almost innumerable other evils, were the fruits of about 3000 spirit venders, licensed to deal out the poison to about 210,000 souls. And what do these men pay as a compensation for the enormous mischiefs which they occasion? $22,157. And, say a respectable committee of gentlemen in that city, after investigating this subject, "We, the people, pay about $400,000 more than we should, if no drams were sold or drunk in the city. Suppose that only half the expenses of Cholera were occasioned by drinking, and five sixths of the criminal, police, and pauper establishments; and one half of the salaries of officers, it would amount to $302,099 15, which is now paid as a tax for licensed vices; over $10,000 taken from the earnings of the people for every licensed grogshop which pays $10 into the treasury." What right have legislators to make laws, which in their operation thus tax the community, and take away the hard earnings of the people?

The grand jury of the city and county of N. York, after careful examination, say that they have come to the deliberate conclusion, that if this source of vice and misery were at an end, three quarters of the crimes and pauperism of the city would be prevented, together with an incalculable amount of wretchedness, that does not come under the cognizance of law. And they add, "It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of, by granting licences for the purpose of vending ardent spirit; thereby legalizing the traffic, at the expense of our moral, intellectual and physical power."

The superintendant of the Almshouse in Philadelphia states, that the expense of supporting paupers in that one institution, in 1833, was $130,000, and that 90 per cent of it was occasioned by intemperance.

The traffic then which produces such a vast increase of taxes, is not only exceedingly injurious, but highly unjust toward the community, and it is not then unconstitutional that the cause of such injury and injustice should, by law, be prohibited. In three Counties in this Commonwealth, containing 120,000 inhabitants, it has been, to a great extent, if not entirely, prohibited. And what has been the result? I am informed that at a recent session of the Courts in those Counties, after a vacation in one of three months, in another of four months, and in another of seven months, there were but two indictments for crime in the whole of them. And each of these was for a petty larceny of less than $10 in amount. And so, substantially, were it not for the sale of intoxicating drink, might we expect it would be, throughout this Commonwealth. Truly Yours,

J. EDWARDS,
Corr. Sec. Am. Temp. Society.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL REPORTS—NO. II.

TEACHERS' MEETINGS.

The very strenuous manner in which the duty of speaking at our teachers' meetings was urged upon all the teachers, but more particularly the ladies, at our last meeting, reminded me of the following allegory, which is an illustration of the relative position in which we are placed, in regard to the duties of life, which is intended as a vindication of the expressive silence that seems to characterize our female teachers. I will with your permission relate it.

While in the country last cummer, being quite an admirer of nature as well as something of an angler, I took a stroll to the borders of a small, secluded and beautiful lake, on a fine afternoon. This lake was wholly embosomed in the surrounding mountains to the water's edge, with the exception of a small fertile meadow which skirted its southern extremity. This was ornamented with a small white cottage, between which and the lake the proprietor had cultivated a little garden. From the manner in which this was ornamented, I concluded that the owner did not possess a correct taste himself, nor could he have consulted either Flora or his own wife in the selection; for surrounding the garden there was a double row of odious sunflowers, of all things the most unchaste and unsuitable when they are the sole decorations of that usually delightful resort; these afforded a strongly marked contrast with a beautiful bed of Water Lilies, which nature had planted in the immediate vicinity, bordering upon the shore of the lake, and the clusters of violets which bloomed and blossomed upon its banks. Near this spot with my fishing rod in hand, I perched myself upon a convenient rock, with the wicked intention of ensnaring some of the finny tribe from their native element; but not being very successful, and relaxing a little from the want of the usual excitement on such occasions, I grew weary. A few moments of unconsciousness stole over my senses, and imagination commenced its wanderings, when I was aroused, or imagined so, and overheard the following soliloquy from one of the most conspicuous of the sunflowers.

I wonder if those lilies, who have so long lived neighbors to me, have any beauty or attractions concealed under that Quaker cloak which continually envelopes them; I think they must be possessed of charms of a very inferior order, which, if I could prevail upon them to display them would make my splendid attractions appear to much greater advantage; but at present they rather take from the admiration which is due to me than increase it, by attracting the curiosity of observers, to discover what can be concealed under such a modest and unassuming exterior. Let me consider now. I'll court their acquaintance. How shall I approach them? I have it. These modest people are usually possessed of considerable vanity; I will appeal to that. And turning towards them with a significant hem! thus commenced the following conversation.

Good afternoon neighbors, I hope you are quite well, I have been thinking that we have lived neighbors long enough to become acquainted. What say you?—come throw off that brown cloak of yours, display your charms and make yourself agreeable. You must certainly possess charms of the first order, your would no doubt exhibit them, if your modesty would only permit you to think so. No person unless possessed of beauty could display such inimitable taste, and such sense as you have evinced in the arrangement of that quaker cloak of yours; 'tis a great loss to the world, that so much beauty and loveliness should never be manifested, should waste its sweetness, unobserved by any capable of appreciating it—and leave us none the wiser for your having existed. If you wish for confidence or assurance, look into my open, frank, familiar countenance, in which every thought of my heart is revealed. Come now, will you

not be a little more social and neighborly?

After a pause of some minutes, during which the lilies appeared exceedingly embarrassed, one of the elders with a palpitating heart and half choaked utterance, made the following reply.

We thank you for your compliments and kind solicitations for our acquaintance: but we are under the necessity of informing you, that we are not gifted by nature with the faculty or inclination to make a display of ourselves in the society of so distinguished a personage as yourself. We are not conscious of possessing the graces and attractions which you have so flatteringly awarded us, but such humble gifts as nature has bestowed upon us, we think we can make a much more profitable use of, than in making a display of them to gratify our pride or vanity; we think they were designed for a higher and better purpose. We hope you will excuse our want of politeness as we have only the talent of rendering ourselves agreeable in the society of congenial spirits, or useful only in the sphere designed for us, when unobserved by the rest of the world.*

Good, said I, you express my mind exactly. This expression inadvertently waked me, and lo, 'twas all a dream—and yet me thought it was not all a dream. W.

* It is a well known fact that the lily never displays its beautiful white blossoms, except in the dawn of the day; the remainder of the day it is enveloped in its brown covering.

FOR THE REGISTER AND OBSERVER.

UNITARIAN CHURCHES. No. 2.

(Concluded.)

2. The second suggestion I would offer respecting existing evils is this—that there should be an effort to bring about a greater degree of religious intercourse and religious sympathy among the members of the same society, and between neighboring societies of the same faith. In many cases individuals who are connected with the same religious society, who go regularly up to the same house of worship, who meet each other in the street, and who have a passing acquaintance with each other as neighbors, have little acquaintance or sympathy with each other as Christians. They know little of each other's religious feelings and religious principles, and take little interest in each other's religious improvement. They go quietly along together, it may be, while all things go well with them in the world, or while they remain comparatively indifferent to personal religious improvement. But in hours of affliction or of religious anxiety all look round almost involuntarily for religious sympathy. If they cannot find it among those with whom they have been accustomed to worship, they will look for it among others. At such times those who under other circumstances might have become the most interested efficient, and valuable members of our societies, are too often among the missing. An effort then should be made, by bringing about a greater degree of religious intercourse, to promote a greater degree of religious sympathy among the members of the same religious society. This suggestion seems to me to be in accordance with fact and philosophy. It is the fact, that, in societies where there is intimate religious intercourse, there is strong religious sympathy.

And is it not true as a matter of philosophy, that man is so much of a social being, that, in order to enlist his affections in favor of any object, we must connect with the pursuit of that object, the social principle of our natures? How is it that the votary of pleasure succeeds in enlisting men's affections in favor of the pursuit of pleasure? Is it not by connecting this pursuit with the exercise of the social principle of our natures? Why may we not then feel ourselves authorized by the truest philosophy of our natures, to connect with the pursuit of personal religious improvement and the permanent prosperity of our religious societies, the exercise of the social principles of our natures?

Again it frequently happens that societies of the same faith, situated side by side, have little interest in each other as *religious* societies. They do not inquire after each other's religious welfare. They seldom strive to encourage each other's hearts and strengthen each other's hands in the cause of religion. This should not be. Different societies of the same faith should regard each other only as different portions of the same family all laboring for the same great object. Instead of indulging feelings of jealousy in regard to their comparative strength, they should take an interest in, and endeavor to assist each other. This may be done in several ways. One way in which it may be attempted is by occasional public meetings upon subjects of general interest, at which the members of different neighboring societies may attend, and in which they may unite. In some of the societies in the County of Worcester, Mass. an attempt of this kind has been made. Public meetings upon the subject of Sunday schools have been held in different places. Teachers and others interested from neighboring societies, have attended; the testimony in regard to their influence is, that it is good—that it has tended to excite and deepen interest in the particular subject brought forward, and to strengthen and draw closer the bonds of religious sympathy between the members of different religious societies. An effort then should be made to bring about more religious intercourse between different religious societies of the same faith, that so they may be the more closely united in the bonds of religious sympathy.

3. The third suggestion I would offer is this,—That an effort should be made to enlist the friends of our faith in more active exertions for the spread of our own views, in other words for the spread of what we regard as the Gospel—in its simplicity and purity; an effort to excite to a greater degree than it has ever yet been excited among us, the Missionary spirit. The Missionary spirit was the spirit of our Savior, the spirit of the apostles; it is the peculiar spirit of the Gospel. And it is difficult to conceive how an individual can grow in the *Christian* graces, or a society prosper as a Christian society, without cherishing and acting out the Missionary spirit. If the members of our societies can be persuaded to put forth exertions and to make sacrifices for the spread of Christianity, they will as a natural consequence become themselves more deeply interested in Christianity. They will become more attached to each other as co-workers in the same great and glorious cause. They will themselves be built up in the graces of the Gospel, while endeavoring to extend to others the light of the Gospel.

These three suggestions I would offer for the consideration of my brethren in the faith. If it be asked how the adoption of these suggestions will tend to promote the good of our denomination, and to advance the cause of religion? I answer: that it is not by magic influence, but in accordance with the natural connection between cause and effect. It will undoubtedly operate to drive from their connexion with us some who are opposed to all zeal and earnestness in religion. They will undoubtedly leave us. And it would perhaps be better that they should do so, unless their hearts and characters can be changed. But it is more than probable that some even of this class will become interested and devoted disciples of Jesus. If not—many others will. And all who do become at all interested,—will be deeply interested. There will be few that are luke warm; they will be either cold or hot. They will be driven from us in disgust, or will become more closely linked with us, more ready to devote themselves to the great objects of a Christian's labors, and to make sacrifices for the advancement of the Redeemer's kingdom. Consequently, although our numbers may for a time be smaller, our efficient and available strength which may be relied on for the support of religious institutions, will be greater. J. W.

FOR THE REGISTER AND OBSERVER.

REMARKS ON CHANNING'S SLAVERY.

This is a remarkable pamphlet. I have no recollection of seeing, within the same compass, a more striking picture of the singular powers of the human mind and passions of the human heart. It is a rare instance of the most flowing and fervid style, set off by the most halting and heartless reasoning; charges of great arrogance, preferred in a strain of laughable conceit; imputations of ignorance, at the side of statements and arguments which a very little knowledge of facts would have prevented; allegations, insinuations, allusions and reflections of every kind and color, in company with the most gross perversions of an author's meaning and the most unauthorised conclusions, that often meet the eye in a respectable form.

I am speaking strongly, but not hastily. I shall be told it is the language of prejudice and fanaticism. I might reply, that while I claim no exemption from prejudices, to which, as this pamphlet helps to convince me, all are liable, I have none of that liableness which the author could no doubt suspect—no connexion, direct or indirect, with any anti-slavery society, nor much sympathy with any of their measures. I shall be told again, that it is easy to assert, but difficult sometimes to prove. I am fully aware of that fact, and never felt more ready to admit it than in reading these same 'Remarks.' If it means, however, that what I have said is incapable of proof, I turn to the pamphlet. I have no thought of reviewing it, for I should be much at a loss to know how to do it *justice*. But a few brief references will be enough, I think, to show that it is truly a remarkable piece of reasoning.

The author of the 'Remarks,' on his first page, says that Dr. Channing's book is 'written with a fervor which bears the evidence of sincerity, with a glow of benevolence that captivates the affections, and a spirit of piety, &c.' And yet all that follows is such a clear imputation of some of the worst intentions, as well as greatest weakness, that I had entirely forgotten these words of praise, and could hardly believe that I read them correctly when I looked back. If 'malicious slander' and the 'purpose of creating misery' are not virtually attributed to Dr. C. the 'Remarks' are written to no purpose; for they imply nothing more clearly than this. It is in vain that the author disclaims such imputation. It is immaterial that he contradicts himself. There are some disclaimers which prove more than honest allegations. The heart of such a writer is easily seen. Indeed he can hardly be accused of hypocrisy. His actual meaning is as manifest as his inconsistency. Nor is this the only instance of inconsistency that might be adduced. But it is enough, because it pervades the whole; and it goes to support some other of our assertions.

The author says, 'there is in the book a singular discrepancy between the means and the end.' He immediately adds, 'the means proposed are moral influences.' Here again is an unfortunate incongruity, for he is continually intimating that there are means proposed, which are anything but moral influences. And then there is the strange incongruity, that a christian writer should be so vehemently disturbed by an attempt to use moral influences, should see in them or in their consequences such tremendous mischief, and, most of all, should think them wholly insufficient to remove or lessen 'a deep and dreadful evil.' We had supposed that moral influences had wrought some changes as great as this would be, some not altogether unlike it. And in connexion with this and the other reference just made, we find it difficult to see either consistency or decency in the following passage. 'An Unitarian clergyman goes on a desperate enterprise, when he attempts to awe men or frighten them into a compliance with his will.'

Of strength of reasoning and knowledge of slavery, we have singular evidence, in the attempt to disprove the truth that man can have no property in man, by saying that—'a father has a property in his child, a master in his apprentice, &c.'

The author of the 'Remarks' is plainly, if we may not say confessedly, a lawyer. And while he but poorly qualifies a slur at all the associations and exertions for reform at the present day, he hints very broadly that they are quite presumptuous, if they attempt 'to go behind and beyond the law' even in discussion. 'The law is the expression of public wisdom—when in public judgment it is wrong it will be changed.' That is to say, the public have no right to express an opinion against the law, nor has any individual or any number of individuals a right to presume that their judgment is any part of the public judgment; but whenever, without any expression, or discussion, or exertion, or any use even of 'moral influences,' it shall be determined that the law is wrong, 'it will be changed.' This is such 'an expression of public wisdom' as we have not before met with.

This anonymous writer more than once perverts Dr. Channing's meaning unpardonably. An instance from the 33d page is enough. Dr C. says—'Government should devote itself to this, as its great object. Legislatures should meet to free the slave.' And this is made to mean that 'force, power, authority are to interfere!' Then follows a flourish about penalties, fires, and the fires of Smithfield, &c. &c. Is this dulness, or is it dishonesty? Have not the Legislatures of the slave states a right to act upon this subject, if they and their constituents see fit? And have not those states the power, if they choose to exercise it, of instructing their representatives in the general Government to invite some action upon it? That they are likely to do so at present, no one supposes. But to torture the intimation that they might if they could, and that possibly moral considerations and influences, combined with many others, may induce them to do so—into the use of force, power, authority, interference, and all that, is nothing less than very weak or wicked.

This author talks much and confidently of 'facts,' as if no other who have written on this subject had known or used them. Yet he seems strangely ignorant himself of some important facts which we supposed every body knew; as the fact, that many whites at the South do 'become teachers' of their own slaves—the fact, that slavery has been discussed in the slave states, and its evils publicly set forth in the strongest language, even by such patriots as he triumphantly quotes as slave-holders,' Washington and Jefferson—and the fact, that there are those in the country now, and not at the north only, who *do* 'taste none of the sugar, eat none of the rice, wear none of the cotton, purchase at no price any other article which is the product of slave labor;' acting upon the very principles which he scouts as requiring sacrifices and proofs of sincerity which no one is ready to give. It is not always safe to measure others' spirit of benevolence by our own. There are thousands in every part of the country, whose voices have never been heard on this subject, ready to make any such sacrifice, if they could see that good would result. This gentlemen does *not* understand the whole of what is called public sentiment, either at the north or the south.

To whomsoever the authorship of this pamphlet belongs, it confers upon him no enviable distinction. He may be assured that he has confirmed one mind in the belief that Dr Channing's book on slavery is unanswerable. That book will do good. It will do increasing good. Not that it forms new opinions, so much as that it strengthens convictions and meets feelings, which are more prevalent in the community than some men think. Let abolition societies dissolve, let the law of the land and the law of kindness be inviolate, then let men think and talk and write and read in their individual freedom, with moderation and discrimination—and the spread of Christianity or its life is not more sure, than the prevalence and gradual triumph of the views which this book unfolds. For, as some other writer has strongly and well said, 'it is AN ASSERTION OF TRUTH.' H.

CHRISTIAN REGISTER.

BOSTON, JANUARY 16, 1836.

CHRISTIAN UNION.

We spoke last of the Unity which was urged upon his followers by our Savior and which was recurred to by Paul on different occasions. That unity of spirit, of affection and of general purpose were demanded of Christians both by the divine teacher and by his apostle, we found abundant testimony; but concerning that unity of outward form which embraces government and modes of worship, we were unable to find any thing prescribed or practised, which affords a guide for the church in after times. It is not indeed reasonable to expect any specific directions on this subject in the earliest infancy of the church. From the very nature of the case whatever was merely outward must have been left to the exigencies of successive bodies of believers, and their discipline and order of worship must have been affected essentially by the character and manners, to say nothing of the rites, customs and prejudices, of the different nations among which Christianity became the predominant religion. Accordingly we find the author of our holy religion at all times tender of the prejudices of his own countrymen in regard to outward things, notwithstanding the gospel was intended for a universal religion, and was finally to destroy the burdensome ritual of the Jews, as well as the idolatry and false philosophy of the gentiles. The first step in propagating what was intended for a universal religion was to give new views of divine truth; and thus it was that the burden of Christ's teaching consisted in declaring and illustrating truths suited to form the perfect man, and in establishing that inward kingdom which was to be formed in the hearts of his disciples, and which was to sway all their affections and conduct.

We find in the New Testament certain names of office; such as might suggest to a superficial reader the notion that there was, even in apostolic times, a machinery of ecclesiastical government somewhat complicated. Thus besides apostles who received the gifts of inspiration, we read of prophets, elders (i. e. presbyters or bishops) pastors and teachers, deacons &c.

The apostles, though they were inspired teachers and invested with miraculous powers to be used on extraordinary occasions, assumed, in general, no official power beyond that of teachers of sacred truth. They sometimes indeed administered admonition and reproof, but more commonly affectionate exhortation. After the crucifixion of the Savior they were the living head of the Church as equal fellow laborers; but always recurred to Christ as the common master whose word and example was to govern in all matters of doctrine, of conscience, and of conduct. But as did their master, so did they also abstain from laying down any precise rules concerning the outward form of the Church either in regard to worship or government. Nothing seems to us to be plainer than that these things were left to the wisdom and prudence of Christians in successive ages. If the republican simplicity, so to speak, of the apostolic times, when the power was in the people, when the Church was the assembly of worshippers, wherever met, whether in a private dwelling or in greater numbers under the canopy of heaven; if this state was to become ill suited to a growing fraternity, who were to be disturbed not only by such innocent diversities of opinion as would naturally spring up, but by the working of factious members, then expediency would dictate what it does in all the concerns of civilized life, some concert, some rules for mutual advantage, for peace and edification. This, we believe is the whole matter.

It is not easy to mark the gradations of ministers in Christ's kingdom in its primeval times. The prophets were it is supposed a learned order of men, whose business it was, primarily, to interpret the Scriptures, (that is the sacred writing of the Hebrews, which were the only Scripture, in the apostolic age) and in general to discourse upon divine things, to expound the Christian doctrine, and to guide the opinions of the people, as God's ministers, clothed with authority to unfold the sacred truths of religion. But as the people were liable to be imposed upon by false pretenders, a scrutiny appears to have been exercised by a judicatory, in some way constituted, which distinguished between the false prophets and the true.

The elders (presbyters or bishops as the word is otherwise translated, and called elders not so much on account of their age as for that learning and wisdom which to a certain degree increases with years) had each of them at first the charge of one assembly or church, and performed no doubt essentially the same duties which are performed by the elders, pastors, rectors, (or, as they are called, by a more general title, ministers) of our churches at the present day. The office was ministerial, performed in the service of the people, by leading in their devotions, instructing them in religious truth, visiting the sick, looking into the necessities of the poor &c. In some of these offices they were assisted by an inferior order of ministers called deacons.

But it is unnecessary for the general purpose we now have in view, namely, the outward form of the Church in the time of the Apostles, to pursue this subject further. As to the forms of worship, since nothing of a very precise character can be ascertained, we pass it over with the incidental remarks which have already been made on the subject. We shall next inquire concerning the outward form of the church in the three first centuries of the Christian era.

WESTERN MESSENGER.

In the number of this Journal for December we find the hauds of some of the divines of the East employed in aid of this valuable work. A Sermon on self-denial by Professor Palfrey, and an essay on the "Religious Uses of the word Covenant" by Rev. Mr Francis, are the two first articles. These are followed by a literary article on "Philip Van Artevelde," and by an excellent Poem, entitled "New England Emigration Westward," by Rev. Mr Peabody of Cincinnati—the Editor of the Messenger. Our attention was particularly arrested by the title of the 7th article, viz.

LEONARD WOODS JR. AND DR JOSEPH PRIESTLEY.

It seems that Mr Woods in one of his notes affixed to a passage of his translation of *Knapp's Theology*, mentions Leucippus and others among the Greeks, Lucretius among the Romans, and *Joseph Priestley* among the moderns, as men "to whom the name of Atheist would truly apply."

Though we have looked into Mr Woods' Translation of Knapp, and have sometimes conversed with others about that valuable work, this temerity of the translator was entirely new to us, till we saw the present number of the Messenger, which led us immediately to recur to the Note of Mr Woods, in which the extraordinary statement appears. We had never before heard Priestley called an Atheist in express terms, though we had a few years previously met with a pretty close approximation to such a charge, in an ingenious Sermon on the "Soul of Man," by Leonard Withington.

"The materialist," says Mr Withington, "cannot conceive either of God or his government Priestley was a materialist and a necessitarian; and very consistently so; for these opinions must go together."

Here the author, as if fearful of assuming too high a prerogative for short sighted humanity, stopped short. It would have been as well for him perhaps, to complete the syllogism, by adding, therefore Priestley *could not conceive either of God or his government.*

Now we would have the errors of all philosophers and theologians pointed out and refuted; but a man of so much learning and science, of such simplicity of character, of such moral honesty and frankness in all his theological speculations, and of so many excellent qualities (many enemies of his philosophical notions on theological subjects being judges) ought to be allowed to speak for himself, especially where the consequences of his speculations are concerned, in regard to their influence on his own mind and heart.

We are far from being deeply read in Priestley's writings, but we quote a single passage from a Sermon on the "Doctrine of Divine Influences" —(rather ludicrous—*Sermon on Divine influences*, by an "Atheist") in the following words:

"Let this doctrine of Divine influence teach us as individuals to cultivate above all things a spirit of habitual devotion, founded on the belief of the divine presence with us, and of his constant agency upon us and upon all things. This is that faith which is the only secure anchor of the soul in a tempestuous world; or rather it is the wings on which we rise above the world and approach to a state of union with God."

Let us not call one who writes thus, (he was no hypocrite) an atheist, because we cannot see how he could have any conception of God or his government, as if all minds must work in the same way and by one rule. Let the philosophy of Priestley be proved to be false, and let his inconsistencies be exposed. There would be nothing marvellous in the result; it is the case of thousands of great and good men; of men subjected to those *idola specus*, as Lord Bacon calls them, those idols of the cave, those cherished prejudices and eccentricities of intellect, so dear oftentimes to the individual, while in the main he thinks and acts and feels just like all other good men and devoted Christians.

We turn now, whence we have wandered and extract part of the

REMARKS IN THE WESTERN MESSENGER.

When we first read the above, and came to the name of Dr Priestley, we could not believe our own eyes. We looked round to feel sure that we were awake. We tasked our memory, in the hope of finding some other Joseph Priestley than the Christian Preacher, to whom to refer the name. For it seemed incredible, that either the bigotry or ignorance of the writer could have been so great, as to couple the names Atheist and Priestley together. But who shall set a limit beyond which human arrogance and sectarian party spirit will not pass? The first part of the note is written with a truly liberal and German spirit, worthy of the book in which it is inserted; we confess that we were surprised at its *unusual* liberality, for the object of the Translator seems to be, to exculpate every one from the charge of Atheism, for whom he could find a milder name, "*however much* their conceptions of God may vary from the truth."—Theological writers in this country are not often thus sparing in the use of hard names. But alas! for the Translator's kind feelings! Even his charity could not shelter all! There are some for whom no door of escape is found.—Mandeville and Voltaire are "promoters of Atheistic principles;" but for Dr Priestley,—Christian though he called himself,—no name "more appropriate, or less injurious," could be found than the unqualified name of Atheist.

Two or three of the works of this "Atheist" have the following titles:—"Essay on the best method of communicating Religious Knowledge to the members of a Christian Society."—"Institutions of Natural and Revealed Religion." "Letters to a Philosophical Unbeliever, in proof of a God, and a Providence; with a second part, in defence of Christianity." "An appeal to the Professors of Christianity, upon their unworthy ideas of the Divine Being." These works must be quite a curiosity, coming, as Mr Woods asserts, from one "to whom the name of Atheist would truly apply." To show the manner in which he was accustomed to speak of the Scriptures, we give a sentence from one of his private letters to a particular friend; "The more attention I give to the study of the scriptures, the more attached I am to it: and I hope the time will come, when I shall apply myself to it chiefly. At present I read chiefly with a practical view; and the attentive consideration of the facts in the Gospel history has certainly the strongest tendency to impress the heart and influence the life in the most favorable manner. Other studies and other pursuits, that to many others are very proper and useful, appear to me to be altogether insignificant compared to these." The same letter says, "I am here in the midst of Unbelievers and even Atheists. I had a long conversation with one, an ingenious man, and good writer, who maintained seriously, that man might arise, without a maker, from the earth. They may despise me; I am sure I despise and pity them."

We turn then to Dr Priestley's Philosophical opinions, but here are almost equally at a loss. We know indeed that he was a Materialist; and in this respect we differ from him as widely as it is possible for two opinions to differ. But he did not the less believe in God, nor the less trust in him, nor the less obey him. Should it be said, that a materialist, such as Dr Priestley, cannot consistently believe in God, he still is not proved an Atheist. Inconsistency is the true charge. We believe that a Calvinist cannot consistently love his fellow-men, no, not even his own children, until he believes them to be converted; but do we therefore call Calvinists devoid of all natural affection? no, but we say that their good feelings are too deeply implanted by God, to be rooted out by mistaken doctrine, and that, therefore, while they hold the doctrine, they must be inconsistent. We would not charge men with having perverted their whole nature, because they have fallen into one or two errors. No man is so consistent that he can bear to be charged with all the remote consequences of his belief. We are ready to admit, also, that Dr Priestley's belief in God, was to some degree affected,—we mean that his opinions concerning God may have been somewhat erroneous, in consequence of his philosophical error. This may have been so, although, on our part, it is only conjecture. But error concerning the Divine Being is not Atheism. Who among men understands God? Can we find him out to perfection? Nay, take Mr Woods' own words,—if indeed they be his, for they seem to us characteristic of a more liberal mind,—take the words in the note, whosever they are, they are good words; "The name *Atheism* would seem to be improperly applied to those who in any way allow the idea of God, however much their ideas may vary from the truth." What a commentary are these words, upon the conduct of him who can brand with the name of Atheist, a man like Dr Priestley; who, whatever were his errors, trusted in God with a singular fervency, and was never known to murmur at His will.

We know not whether this will ever meet the eye of Mr Leonard Woods, jr. But if it should do so, we solemnly demand from him a public apology,—we regard a defence as impossible,—for this, his wanton, unparalleled injustice to the character of Dr Priestley. He need not be afraid of being too public, or too humble in his acknowledgment. No humility can exceed the arrogance of his attack. Nor will the most public apology fully atone for the insult he has offered to the friends, and to the memory of a good man.

FOR THE REGISTER AND OBSERVER.

AN ILLUSTRATION.

Mr. Editor,—The most imposing part of the reply to Dr Channing on Slavery strongly reminded me of something I have read in the writings of Dr Franklin. 'It is,' writes Dr Franklin, 'a speech made by Sidi Mehemet-Ibrahim, a member of the Divan of Algiers, which may be seen in Martin's account of his consulship, 1687. It was against granting the petition of the sect called *Erika* or *Purists*, who prayed for the abolition of piracy and slavery, as being unjust. * * * The African speech as translated is as follows.

'"Alla Bismillah &c God is great and Mahomet is his Prophet." Have these Erika considered the consequences of granting their petition? If we cease our cruises against the Christians, how shall we be furnished with the commodities their countries produce, and which are so necessary for us? If we forbear to make slaves of their people, who in this hot climate are to cultivate our lands? Who are to perform the common labors of our city, and of our families? Must we not then be our own slaves? And is there not more compassion and more favor due to us Mussulmen, than to those christian dogs? We have now above 50,000 slaves in and near Algiers. This number if not kept up by fresh supplies, will soon diminish, and be gradually annihilated. If then we cease taking and plundering the infidel ships and making slaves of the seamen and passengers, our lands will become of no value, for want of cultivation; the rents of houses in the city will sink one half; and the revenues of government, arising from the share of prizes, must be totally destroyed. And for what? To gratify the whim of a whimsical sect, who would have us not only forbear making more slaves, but even manumit those we have. But who is to indemnify their masters for the loss? Will the state do it? Is our treasury sufficient? Will the Erika do it? Can they do it? Or would they, to do what they think justice to the slaves, do a greater injustice to the owners? And if we set our slaves free what is to be done with them? Few of them will return to their native countries; they know too well the greater hardships they must then be subject to. They will not embrace our holy religion; they will not adopt our manners; our people will not pollute themselves by intermarrying with them. Must we maintain them as beggars in our streets, or suffer our property to be the prey of their pillage? for men accustomed to slavery will not work for a livelihood, when not compelled.—And what is there so pitiable in their present condition? Were they not slaves in their own countries? Are not Spain, Portugal, France, and the Italian states governed by despots, who hold all their subjects in slavery without exception? Even England treats her sailors as slaves, for they are, whenever the government pleases, seized or confined in ships of war, condemned not only to work, but to fight, for small wages, or a mere subsistence, not better than our slaves are allowed by us. Is their condition then made worse by their falling into our hands? No. They have only exchanged one slavery for another; and I may say a better: for here they are brought into a land where the sun of Islamism gives forth its light, and shines in full splendor, and they have an opportunity of making themselves acquainted with the true doctrine, and thereby saving their immortal souls. Those who remain at home have not that happiness. Sending the slaves home then, would be sending [illegible] of light into darkness.

'I repeat the question, what is to be with them? I have heard it suggested that they may be planted in the wilderness, where there is plenty of land for them to subsist on, and where they may flourish as a free state. But they are, I doubt, too little disposed to labor without compulsion, as well as too ignorant to establish good government; and the wild Arabs would soon molest and destroy or again enslave them. While serving us we take care to provide them with every thing; and they are treated with humanity. The laborers in their own countries are, as I am informed, worse fed, lodged, and clothed. The condition of most of them is therefore abundantly mended, and requires no further improvement. Here their lives are in safety. They are not liable to be impressed for soldiers, and forced to cut one's nothers christian throats, as in the wars of their own countries. If some of the religious bigots, who now tease us with their silly objections, have, in a fit of blind zeal, freed our slaves, it was not humanity that moved them to the action; it was from a conscious burden load of sins, and hope, from the supposition of so good a work to be excused from further penitention.—How grossly are they mistaken in arguing slavery to be disavowed by the Alcoran. Are not the two precepts, to quote no more than 'Masters treat your slaves with kindness—slaves serve your masters with cheerfulness and fidelity,' clear proofs to the contrary? Nor can the plundering of infidels be in that sacred book forbidden; since it is well known from it that God has given the world and all that it contains to his faithful Mussulmen, who are to enjoy it of right as fast as they can conquer it. Let us then hear no more of this detestable proposition, the manumission of christian slaves, the adoption of which would, by depreciating our lands and houses, and thereby depriving so many good citizens of their property, create universal contempt, and provoke insurrections, to the endangering of government, and producing general confusion.

'I have thought no doubt that this wise council will prefer the comfort and happiness of a whole nation of true believers, to the whim of a few Erika, and dismiss their petition."

'The result was, as Martin tells us, that the Divan came to this resolution. "That the doctrine that the plundering and enslaving the christians is unjust, is at least problematical; but that it is the interest of this state to continue the practice is clear; therefore let the petition be rejected."—And it was rejected accordingly.'

For the above see Franklin's Works, London Edition of 1793, vol. 1. p 143 et seq.

I may conclude this communication by adapting the words of Franklin to the writer of the reply to Dr. Channing. He does not quote the above speech, perhaps he has not seen it. If, therefore, some of the writer's reasonings are found in the above speech, it shows that man's interests operate, and are operated on, with surprising similarity, in all countries and climates, whenever they are under similar circumstances. A READER.

CHANNING ON SLAVERY, AND THE REMARKS UPON IT BY A CITIZEN.

The following communication was intended by the writer for the Register of last week, but came too late for insertion.

To the Editor,—Why add another line, it may well be asked, to an unprofitable discussion? For the simple object of showing the difference in any of the statements, between the book, and the comments, arising from the different points of view of the writers, or rather from the different meaning, attached by each to the same word.—Dr Channing with his mind imbued with the pure principles of Christianity, examines the subject on which he writes, with the single purpose of understanding and explaining the relation of master and slave, under the law which Jesus taught; and he shows conclusively that the law of Christ is violated, whenever one human being, without any other color than force, keeps another in absolute physical subjection, and in brutal ignorance—The author of the 'Remarks' does not deny but confirms this; it is 'one of the long established truisms which nobody denies.'—But as if in denial, he asserts, that, by the Law of the

United States, such relation does exist, and man may have property in his fellow man. This also no one will deny. Dr. Channing publishes the views, which he, as a Christian teacher, adopts upon a most momentous subject, which has of late become one of universal and all absorbing interest; and because political fanaticism on the one hand, not only denies the right of those who live in free states, even to express an opinion upon this subject, but claims as of right, a law of prohibition: and religious fanaticism, on the other hand, proclaims that persecution and death in the cause of universal liberty would be glorious and welcome, the truth was like to be merged in party spirit, and the publication of 'truisms' became timely.

It is certainly difficult for those who would sustain the existing relation, as right, to speak on the subject without involving themselves in manifest contradictions; and this remarker, while he charges Dr Channing with the doctrine 'of Insurrection,' which he thinks a 'grave charge,' directly asserts, that, 'if a human being is made a slave under color of a law, which is nothing but the law of force, (a slave is held by no other law) 'which is against right, justice, and the will of God, which gives no title and can convey no property in his person, which is criminal and void in its conception and its continuance, all moral and Christian doctrine, all sound reasoning, and that spirit of humanity which makes man superior to a brute, gives him a right to resistance, and tells him to use it. This is said in the supposed case of a white man, instead of the real case of the black man; the principle applies equally to either, and notwithstanding the condemnation of Dr. C., because the necessary consequences of his 'Truisms' might tend to insurrection, the remarker does not abstain himself from what he deems error.

Another instance of a different meaning by the respective writers of the same words—Dr. Channing heard a slave deny all pleasure in his work, because she was forced to do it. The remarker exclaims; how many of our own people would be glad of the opportunity to be forced to labor; let his own page answer him. 'Does he recollect that his naked limbs have been examined in the market of human flesh, does he feel that his home has been desecrated, that the tenderest relations intended by God equally for all, have been sported with, wantonly and cruelly,' and can he, after such a description of force, exclaim—'How many of our own people would be glad of an opportunity to be forced to labor.'

Another instance; Dr. Channing assumes, that, like any other citizen, the slave being made free belongs to the community; 'a nice distinction' which his remarker 'cannot understand;' and he inquires, 'how can he cease, to be property and yet belong to, and be the property of the state; between slavery and freedom there is no middle ground.' Let his own page again enlighten his understanding. 'A ship Captain (says he) has property in his mariner, a general in his soldiers; their labor belongs to him and their services, like those of the slave, may be enforced with stripes.' This is middle ground of his own recognition.

Another cause of difference in the manner of regarding slavery by Dr. Channing and his remarker, is the different object each is desirous to attain. Dr Channing 'designs to aid inquirers in forming a just moral judgment of slavery.' 'Great truths, inalienable rights, everlasting duties' are his *chief subjects, and having stated* them clearly and supported them ably, though 'mere *truisms*,' he states in conclusion as a reason for his undertaking what the very 'scope and tendency' of his remarker's pamphlet abundantly confirms; namely, 'that the impious doctrine, that human laws can repeal divine, can convert unjust and oppressive power into a moral right, more and more tinctures the style of conversation and the press.'

The only *avowed* object of the remarker is to examine the scope and tendency of the production of Dr C. and submit 'his own reflections,' and the conclusion to which he comes, with self approbation, is, that his work 'will do the state some service' in exposing the errors of Dr C. There cannot of course be many errors in a body of 'Truisms.' Now and then single errors are marked, viz. Dr C. advances as a reason (and the only reason they can wish) for the non resistance of the slave, 'that Government has ordained slavery, and to Government, the individual is in no case to offer resistance.' He is answered by the remarker, that 'such a sentiment is fit only for a slave,' the doctrine of passive obedience and not resistance is ridiculed and the position taken with defiance—'that Government is to be resisted by the sacred right of revolution and the inherent and original right of rebellion.' 'Think you (says the remarker) if Dr C. should send his book to the free negro, who should mount his stump and read it to his race, would it produce no disturbance? Is it a book that any slave holder would permit to be published on his plantation?' Sooner, much sooner than the pamphlet intended to correct its errors. Indeed the assertion of the remarker, "that if Dr C. spoke with the voice of an archangel and carried conviction to every planter in the whole region of slavery, it is hard to believe such conviction would have any effect"—in other words, he would act against his own conviction of right—is a charge against the planter more severe and unjust than any to be found in the work which is condemned for its want of justice to this class of citizens.

Of the two books, the one is full of "great truths" and "everlasting duties"—the other merges them all in the expediency of sustaining the existing relations; but, with singular inconsistency, contains sentiments much more derogatory to the masters and much more inflamatory to the slaves, and instead of winding around the chain, principles, which might make obedience cheerful, makes it rough with the strongest epithets of degradation and contempt, without one hope of alleviation; and through the medium of fear, the only one to which the reason of the writer turns, he endeavors to convince both master and slave, that this relation will never end, and "That it is not desirable domestic slavery should cease in the United States."

P. S. I have said the only *avowed* object of the remarker, because from the following passages one would apprehend some other object—"a philosopher, a scholar, a casuist"—"cathedral spirit"—"every inflection of taste and style and all the gorgeousness of rhetoric"—"a greater attempt than was ever conceived by the Vatican"—"ventures to intimidate five millions of freemen by menace, denunciation and indignity"—"learned theologian"—"modern Paul"—"a discoverer of a new elixir of life"—"modern angels"—"homilies on the theory of human property"—"that priestly tendency to domination which is not confined to the Vatican,"— as if the great objection was not so much to the scope as the style of the work, not so much to the subject as the profession of the author.

PROFESSOR ASHMUN.

It must be gratyfying to the friends of Mr. Ashmun, (and all who knew him were friends to him) to find that a simple monument, with an inscription containing a sententious and just description of his character as a professional man a teacher, a patient Christian under disease and protracted suffering, has been raised to his memory on Harvard Hill in Mount Auburn, by those who enjoyed the benefit of his instructions at the Law School in our University.

INSCRIPTION.

Here lies the Body
of
JOHN HOOKER ASHMUN,
Royal Professor at Law in Harvard University,
Who was born July 3d, 1799, and died April 1st, 1833, AGED 33.

In him the science of Law appeared native and intuitive;
He went behind precedents to principles;
And books were his helpers, never his masters,
There was the beauty of accuracy in his understanding;
And the beauty of uprightness in his character.
Thro' the slow progress of the disease which consumed his life,
He kept unimpaired his kindness of temper,
And superiority of Intellect;
He did more, sick, than others in health;
He was fit to teach, at an age when common men are beginning to learn;
And his few years bore the fruit of long life.
A lover of Truth, an obeyer of Duty,
A sincere friend and a wise instructor,
His pupils raise this stone to his memory.

NEW PUBLICATIONS.

An Essay on the Prophecies relating to the Messiah. By Andrew P. Peabody. Printed for the Book and Pamphlet Society. Boston; James Munroe & Co. 1835.

Mr Peabody approaches this subject, and meets it at every point, with the same unflinching plainness, and wish to be understood, with which he has before met the subject of Oaths and of Peace and War. The Prophecies, in themselves difficult and obscure, have often been so treated as to leave the mind of the reader with all the difficulties and in all the obscurity by which it was embarrassed before. And it is no small praise in this matter, (if the Author has not come at the whole truth) that he is throughout intelligible.

We cannot now give that full analysis of this Essay which it deserves. We leave this for another time; and content ourselves for the present with a bare outline.

Mr Peabody proves that Jesus was the subject of Propheey by his own words; by his affirming that the Scriptures testify of him &c.; and shows that "the assertions of Jesus are confirmed by their intrinsic probability, by the general aspect of the Old Testament, and by particular Prophecies which appear to have been fulfilled in him." He speaks of the "nature and design of Prophecy" and aims to assign to it its due weight as an evidence of Christianity; and he accounts for its obscurity from the circumstances of the case.

In regard to that fruitful subject of discussion and of controversy, namely, quotations in the New Testament from the Old, the Author of the "Essay" is very clear in laying down and expounding his rules for distinction. The Essay closes with specific but brief examination of the Predictions of the Messiah in Books professedly Prophetical, and of those in Books not Prophetical.

We have no room at present for selections.

CONGRESS.

The business of Congress is in few things so advanced as to render it of consequence for us to give a regular journal of proceedings. The slavery question is now prominent in both branches. On Wednesday the 6th when the States were called on for Resolutions, beginning with Maine, Mr Jarvis offered the following:

Resolved, That, in the opinion of this House, the subject of Abolition of Slavery in the District of Columbia ought not to be entertained by Congress; and be it further resolved, that in case any petition praying the Abolition of Slavery in the District of Columbia be hereafter presented, it is the deliberate opinion of this House that the same ought to be laid upon the table without being referred or printed.

After the House refused to lay it on the table the following substitute was moved by Mr Wise:

That there is no power of legislation granted by the Constitution to the Congress of the United States to abolish slavery in the District of Columbia, and that any attempt by Congress to legislate upon the subject of slavery, will be not only unauthorised, but dangerous to the union of the States.

Mr W.'s object was to bring the subject before the House on the main principle; and herein we think he is right.

Mr Glascock submitted the followiug as an addition to the amendment.

Resolved, That any attempt to agitate the Question of Slavery in this house, is calculated to disturb the compromises of the Constitution,—to endanger the Union,—and if persisted in, to destroy, by a servile war, the peace and prosperity of the country.

A Bill has passed the House appropriating $80,000 to defray the expenses of the Seminole war in Florida.

On Thursday the 7th Mr J Q. Adams gave notice that unless information should be communicated to the House on that day or Monday following, respecting our relations with *Mexico*, he should submit a proposition on the subject.

In Senate January 6th, the bill to amend the judicial system of the United States, (adding one to the number of Judges of the Supreme Court, and altering the judicial districts, &c.,) was read a third time; and the question on the passage thereof was decided as follows: Yeas 37. Nay 1, (Mr Hill.)

In Senate Jan. 7, Mr Morris presented petitions from Ohio, praying for the abolition of Slavery in the District of Columbia.—As soon at they were presented,

Mr Calhoun demanded that they should be read; and as soon as they had been read, he demanded that the question should be first taken on their reception, which he considered to be the preliminary question, which every Senator had a right to demand. He demanded it in behalf of the State which he in part represented; on account of the false and malicious slanders which it contained against eleven States of the Union; because the discussions in the other House had produced a great agitation throughout the country; because it involved a violation of the Constitution, inasmuch as the question of emancipation was a question exclusively belonging to the several States, and over which Congress could exercise no right or power. He said he understood the movement, and that it was opened to make this the first step towards general emancipation, and that it ought to be resisted in *limine*. He did not fear incendiary publications, but he thought there was the greatest danger in the agitation of the subject here. He believed there was a body in the other States, ready to second an insurrection of the blacks, and he desired to see some course which would put down that spirit. He was fearful lest it should tear assunder the Union, for the more a spirit of that character was permitted to prevail, the more closely would the Southern people cling to their interests and domestic institutions. They would never submit to such interference, and the true course was at once to put an end to these petitions by showing that they would not be received. Any other course would give them importance, and this the abolitionists well understand.

Mr Morris made a few remarks, in which he maintained the sacred character of the right of petition, and declared that the people had a right to put their feet on the Constitution, and demand its invoilability. He denied the right of Congress to interfere with the question of Slavery in the States, but asserted the power of exclusive legislation over the District of Columbia, and any doctrine which denied the existence of that power was new to him, and would not be received in the State in which he resided. He considered the claiming of the power to prescribe to the people, how, when, and what subjects, they were to petition, as turning the right of petition into a mere mockery; and that Congress could exercise no discretion beyond the condition that the petitions should be worded in respectful terms.

Messrs Porter, Preston, Buchanan, Benton, Tyler, Brown, and Leigh spoke on the motion which was postponed till Monday the 11th.

MASSACHUSETTS LEGISLATURE.

In the Senate, Thursday 7th, a Report was received from the Secretary of the Commonwealth, stating that the towns of Needham, Dudley, and Rochester had failed to comply with the provisions of the law respecting the returning of votes.

In the House of Representatives, Mr Williams of Boston presented an order proposing the appointment of a committee to investigate the condition of any or all the Banks in Boston, in order to ascertain whether any Bank has violated the restrictions imposed by its charter or any law on the subject of Banks; that they have power to compel the attendance before them of all Directors, officers and clerks of Banks, and of all persons having had any transactions with a Bank or Banks; also to examine all said Directors, officers and clerks, and other persons, under oath, and said committee shall have free access to any or all of the books, accounts and records of all said Banks—and that they shall report to this house the result of the investigations.

Laid on the table.

By the returns of the several Banks, showing their condition on the first Saturday of May, 1835, it appears that the whole number then existing in the Commonwealth was 106, with an aggregate capital of $30,410,000.

Messrs Rantoul, of Gloucester, Whittemore of Cambridge, and Hancock of Dudley, were appointed a committee to report any alterations that may be necessary in the provisions of law relating to Attorneys and Counsellors.

In the Senate on Friday, Mr Cushing submitted an order in relation to the Currency of the Commonwealth, and the affairs of the Banks, which, on motion of Mr Fairbanks was laid on the table, and ordered to be printed.

Benjamin Stevens was chosen Sergeant at Arms, nn the part of the Senate.

In the House of Representatives, the Abstract of the School Returns was received as prepared by the Secretary of the Commonwealth.

Rev. S. K. Lothrop and W. M. Rogers were appointed Chaplains, they having the highest number of votes.

Mr Blake of Boston submitted an order, proposing to submit to the Attorney General certain questions, relative to the suit now pending against Warren Bridge.

The following was received from the Secretary of the Commonwealth:

Boston, January 7, 1836.

To the President of the Senate,
and the Speaker of the House of Representatives.

I beg leave through you, gentlemen, most respectfully to state to the Legislature, that it is my wish not to be considered a candidate for election as Secretary of the Commonwealth for the present political year. I am induced to this determination by the state of my health, which is seriously impaired, and requires relief from official labor.

I take this occasion to express my deep sense of gratitude for the favor so often extended to me by my fellow citizens, in my reappointment to office. The duties of that office I have discharged for a period of nearly twelve years, I hope I may be allowed to say to the best of my ability, with sincerity of purpose, and a conscientious endeavor to fulfil all my obligations. The kind manner in which my services have been received by gentlemen of all political parties, in every department of the government, will constitute one of the most pleasing recollections of my life; and I shall esteem it my highest honor if those services are thought to have been in any degree instrumental in promoting the public interest.

With the highest respect, gentlemen,
your obedient servant,
EDWARD D. BANGS.

Mr Robinson of Marblehead, submitted an order, for the appointment of a committee to inquire what alterations ought to be made in the laws relating to imprisonment for debt, and jail limits.

In the Senate on Saturday, the time of sitting was filled up with a debate relative to the informal return of votes from several towns, on a motion to reject the same.

In the House of Representatives, the order presented by Mr Williams of Boston, on Thursday last, was taken up. On motion of Mr Buckingham the order was amended, by striking out the word Boston, and inserting the word Commonwealth, and the order was adopted. It was committed and ordered to be printed.

In the Senate on Monday the 11th, Rev. Francis W. P. Greenwood was chosen Chaplain.

A petition of Jeduthun Wellington and others for the repeal or modification of the Act respecting Cambridge Common, was presented and on Thursday following was committed.

The whole number of votes legally returned for Governor was reported by the committee to be

	64,903
Necessary for a choice	32,452
Hon. Edward Everett has	37,555
Hon. Marcus Morton has	25,227
Hon. S. T. Armstrong has	1,901
Scattering	220

The whole number of votes legally returned for Lieut. Governor, is 64,142

Necessary for a choice	32,072
Hon. George Hull has	32,953
Hon. William Foster has	30,883
Scattering	506

In the House of Representatives, Mr Williams' order respecting banks, was referred to a committee to be joined by the Senate.

It appeared to be the general wish that a thorough scrutiny should be made into the affairs of the Banks under this order.

Mr Benjamin Stevens was elected Sergeant-at-Arms, 454 votes out of 459.

In the Senate on Tuesday, Mr Hudson, from the committee on rules and orders, reported in favor of adding to the usual standing committees,—a committee on Prisons, and a committee on Public Charitable Institutions, and the Report was accepted.

The votes of several towns for Senators, after further debate, were rejected for informalities.

In the House of Representatives, on motion of Mr Rantoul of Gloucester,—Ordered that Rantoul of Gloucester, Fay of Chelsea, and Boyd of Boston be a committee to consider the expediency of abolishing Capital Punishment.

The House concurred with the Senate in the addition to the usual standing committees—a committee on Prisons and a committee on Public Institutions.

The several standing committees were then nominated by the speaker and appointed convention.

The House and Senate met in convention to fill the vacancies in the Senate for the County of Essex,

Whole number of votes	592
Necessary for a choice	294
Of these Charles Kimball had	376
Joseph Kittredge,	588
William Hawkes,	212
——Farnsworth,	4

Wednesday. The two houses met in Convention at 12 o'clock; at which time Hon. Edward Everett and Hon. George Hull, Governor and Lieutenant Governor elect appeared and took the oaths prescribed for their respective offices. The convention then proceeded to the choice of counsellors. Nine gentlemen were elected from the Senate, who severally declined, and the following gentlemen were then chosen, viz. Asa W. Wildes, Nathaniel Austin, David Wilder, Jonathan Hartwell, Benj. Rodman, Zenas Crane, Warren Lovering, and Edward F. Jacobs.—One vancancy.

INTELLIGENCE.

FOREIGN.

English papers have been received to the 19th ult. They contain no news of great interest.

In regard to our relations with France the Boston Daily Advertiser remarks as follows:

Every thing seemed to be suspended upon the tone of the President's Message. This must have been received long before this time, and consequently some decided course has probably ere this been adopted by the French government. All that has appeared on the subject, tends to confirm the impression which we stated on the reception of the President's Message, that the French government will be so far contented with the explanations therein given, that it will leave the affair open for a pacific adjustment of the controversy.

Mexico. An temporary Embargo has been imposed upon certain parts, which measure, it is affirmed was taken to prevent intelligence from getting abroad, and reaching Texas.

MISSIONARY MEETING.

The Annual Meeting of the Young Men's Methodist Foreign Missionary Society of New England, will be held on Sabbath evening next, at the Church in Bromfield St., at half past six o'clock. Addresses will be made by Rev. Mr Blagden, Rev. Mr Stow, Rev. Mr Stevens and Rev. Mr Hamilton.

At the close of the exercise a collection will be taken up, to aid the funds of the Society.

MARRIAGES.

In this city, by Rev. Mr Lord, Mr Mark F. Hinckley to miss Hannah M. Melzard.

In Charlestown, Mr Lyman Mitchell to Miss Huldah Webber.

In Kingston, by Rev. Mr Sweet, Mr Joseph Holmes 2d, to Miss Almira Mac'Lauthlen both of K. Also, Mr Joseph Cushman to Miss Louisa Cushman, both of K.

DEATHS.

In Charlestown, Grace Webster, daughter of Hon. Edward Everett, 8 years.

On Friday evening, widow Waitstill Stratton, formerly of Dorchester, aged 60.

In North Scituate, Mass. 2d inst. Capt. Nathaniel Vinal, 2d, aged 65.

In Dorchester, on Monday, Thomas Moseley, Esq. aged 77.

In Northboro Mrs Martha Harrington wife of Mr Levi M. Harrington, 23. Miss Elizabeth B. Brigham, daughter of Mr Daniel Brigham aged 18.

In Dunbarton, N. H. John W. Stark, Esq. aged 47, grandson of Maj. Gen. John Stark, the hero of Bennington.

In Philadelphia, Roberts Vaux, Esq. Judge of the Court of Common Pleas of that city.

NOTICE.

THE Copartnership heretofore subsisting between the subscribers, under the firm of JAMES MUNROE & CO, is this day dissolved by mutual consent.

The accounts of the late firm may be adjusted, by being left at either the Boston or Cambridge Bookstore.

JAMES MUNROE, jr
GEORGE NICHOLS,
JOHN OWEN

Boston & Cambridge, Jan 1, 1836.

THE business of the Boston Bookstore will be continued by the subscribers, as Publishers, Booksellers, and Stationers, at their Store, No 134 Washington st.—the style of the firm remaining the same as heretofore.

JAMES MUNROE Jr.
GEORGE NICHOLS.

Boston, Jan 1

THE subscriber respectfully gives notice, that he has taken the Cambridge Store of the late firm of James Munroe & Co. where he will continue to carry on the business of this establishment. as Bookseller, Publisher and Stationer to the University.

JOHN OWEN.

Cambridge, Jan 1. 3tis

ANOTHER CHEAP LIST OF BOOKS.

LOCKE AND MILTON on Education, 56 cts.—Horne's Manual to the Afflicted, 50 cts—Life and Genius of Dr Johnson, 40 cts—Bartrum's Psalms, 37 1-2—Memoir of Jane Taylor, 37 1-2—Morrison's Counsels to young men, 42—Thomson on Infidelity, 37 1-2—Palfrey's Sermon on Intemperance, 20—Travels of an Irish Gentleman in search of Religion, 62—Memoirs of John Elder Peak, 37 1-2—Essay introductory to Edwards on the Will, 50—Wilk's Christian Essays, 56—Doctrine of the Holy Scriptures, by John Cameron, London ed, 62 1-2—Natural History of Fishes in Mass. Bay, 62 1-2—Memoir of Hannah Adams, 42—Mant's happiness of the Blessed, 42—Woods on Infant Baptism, 50—Blunt's Veracity of the Gospels, 25—Hints on Education, 37 1-2—Moore on Social Worship, 50—Pestalozzi's Letters on Infant Education, 25 cts—Extracts from John E. Abbott's Sermon, 25—Reply to Dr Beecher on Infant Damnation, 37 1-2—Reason's for the Unitarian Belief, 33—Remarks on the Unitarian Belief, 31—The sources of Health and Disease in Communities, 37 1-2—Viller's Essay on the Reformation, 56—Robinson's Discourses, 62 1-2—Worsley's History of the Christian Church, 75—Beard's Family Prayer Book, 62 1-2.

For sale by *E. R. BROADERS*, 147 Washington street. jan 16

TILT'S HAT ALMANAC.

THIS day received by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. j9

THE SCRIPTURAL INTERPRETER,—Vol. VI. No. 1—just published by E. R. BROADERS, 147 Washington street.

CONTENTS.

A Dissertation, to show that the Last Supper which Jesus partook with his twelve Disciples, was not the Passover.
Why did the Jews reject Jesus.
The Epistle to the Thessalonians.
Mr Upham's Discourse on Prophecy as an Evidence of Christianity.
Translation and Exposition.—Matt. xvii. 14—27.
j16

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 147 Washington st. Sober Thoughts on the State of the Times, addressed to the Unitarian Community. Being No. 99, 1st series of the Tracts of the American Unitarian Association. j16

DEWEY'S SERMON.

DELIVERED on occasion of the late fire in New York.

Also—a supply of his volume of Sermons. This day received by JAMES MUNROE & Co. 134 Washington st. j16.

NAVAL ANNUAL, Edited by Capt. Marryat,—with splendid Engravings.

For Sale by JAMES MUNROE & Co. 134 Washington st. j16

THE BOSTON ALMANAC,

FOR the Bissextile Year 1836: the elculations by the Editor of the American Almanac.

Just recieved and for sale by JAMES MUNROE & Co. Boston Bookstore. 134 Washington st, j16

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.
Wood's Athenae Oxoniensis, 2 vols folio, London 1721.
Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.
Walker's sufferings of the clergy during the grand rebellion, folio London 1714.
Latin Vulgate Bible, printed in 1529.

CATALOGUE OF PERIODICALS,
FOR WHICH
E. R. BROADERS, 147 Washington st. Boston, is Agent;

	per ann.
Carey's Lib. of Choice Literature, weekly, Philadelphia,	$5
North American Review, quarterly, Boston,	5
American Quarterly, do Philadel.	5
Knickerbocker or Monthly Magazine, New York,	5
American Monthly, Magazine, Boston,	5
Museum of Foreign Literature, monthly, Philadelphia,	6
Edinburgh Quarterly Review, Foster's	3
London Quarterly Review, do	3
Westminster Review, quarterly, do	3
Foreign Quarterly Review, do	3
The four quarterlies last named, together	8
Waldie's Select Circulating Library, Philad. weekly,	5
American Journal of Science, &c. Silliman, quarterly,	5
Blackwood's Magazine, monthly,	5
Christian Spectator, quarterly, New Haven,	3
Biblical Repository, quarterly, Boston,	5
Moral Reformer, monthly, Boston,	1
Journal of the Franklin Institute, monthly, Philadelphia,	5
Mechanics' Magazine, monthly, N. York,	3
Lady's Book, a monthly magazine, Philad.	3
Ladies' Magazine, monthly, Boston,	3
New York Mirror &c. weekly, New York,	4
London Penny Magazine, monthly,	1 50
Saturday Magazine, London, monthly,	1 50
London Penny Cyclopædia, monthly,	1 50
American Magazine of Useful and Entertaining Knowledge, Boston, monthly,	2
Scriptural Interpreter, Boston, monthly,	2
Foreign Quarterly, Blackwood and the Metropolitan, New York, weekly,	7
Republic of Letters, weekly, New York,	3
Christian Library, weekly, do	3
Franklin Library, weekly, do	6
Abbott's Religious Mag. monthly, Boston,	2 50
Horticultural Register, monthly, do	2
American Gardener's Magazine, monthly, Boston,	3
Christian Examiner, Boston, Unitarian,	4
American Journal of Medical Science, Phila.	5
National Portrait Gallery of Distinguished Americans, monthly, N. York,	6
Johnson's Medico, Chirurgical Review, quar.	5
Annal's of Education, monthly, Boston,	3
Law Library, monthly, Philadelphia,	10
Celebrated Trials of all countries, edited by Wm. L. Brown, Esq. of the Philadelphia Bar, quarterly,	5
Gentlemen's Vade Mecum, weekly newspaper, Philadelphia,	3
Salamagundi, or News of the day—a comical and humorous paper,	2

N. B. E. R. B. respectfully gives notice that he is ready to supply Individuals, Clubs, Societies and Public Institutions with whatever Periodical Works they may wish. Persons at a distance, by forwarding the amount of subscription to the work they wish, will have their order punctually attended to.

☞ A liberal discount made when several works are taken to one address. ☜

Orders made up for London on the 1st of each month. jan 9

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.

d 26

ESSAY ON THE PROPHECIES

RELATING to the Messiah, by Andrew P. Peabody, is this day published by JAMES MUNROE & Co. 134 Washington st. j 9

NOBLE DEEDS OF WOMAN.

IN two vols. For sale by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. j9

ESSAY ON THE PROPHECIES.

JUST published and for sale by B. H. GREENE, 124 Washington st. 'An Essay on the Prophecies relating to the Messiah. By Rev. Andrew P. Peabody.

—also—

A fresh supply of 'Upham's Discourse on the Prophetical Argument.' 6t j9

LEMAIRE'S LATIN CLASSICS.

THE Subscriber has received, on consignment, another complete set of this beautiful and valuable edition of the Latin Classics, which he can sell for Two Hundred and Fifty Dollars; being much less than the subscription price in Paris. It is in 142 volumes large octavo, vellum paper, with Commentaries, ancient and modern, complete Indexes, Portraits, Maps, and descriptive Drawings.

The Authors embraced in this collection are, Catulle, Cesar, Ciceron, Claudien, Cornelius Nepos, Florus, Horace, Justin, Juvenal, Lucain, Martial, Ovid, Perse, Phidre, Plaute, Pline l'Ancien, Pline le Jeune, Properce, Quinte Curce, Quintilian, Salluste, Seneque, Silius Italicus, Stace, Suetone, Tacite, Terence, Tibulle, Tite Live, Valere Maxime, Valerius Flaccus, Velleius Paterculus, Virgile, et Poetæ Latini Minores.

d 5 S. BURDETT, 18 Court street.

WAYLAND'S *ELEMENTS OF MORAL SCIENCE*, abridged and adapted to the use of Schools and Academies, by the Author.

This day received by JAMES MUNROE & Co., 134 Washington st. d 19

MOSES FRENCH, JR.

AT Maine Wharf, near the bottom of Summer st. has for sale

100 Chaldrons of Cannel Coals in store,
50 do of New Castle Coals in store,
50 do of Orrell do do
also Peach Mountain and Schuylkill Coal of a superior quality.
150 Cords of Nova Scotia Wood
50 do dry slab do
50 do dry Pitch Pine—worthy the attention of Bakers, &c.—also, Oak and Eastern wood—as usual. 6t d 19

THACHER'S CHARGE.

A Charge to the Grand Jury of the County of Suffolk for the Commonwealth of Massachusetts, at the opening of the Municipal Court of the City of Boston, Dec. 7, A D. 1835, by Peter Oxenbridge Thacher, Judge of the Court.

Published and for sale by JAMES MUNROE & CO. Boston Bookstore, No. 134 Washington st j.9.

NEW BOOKS.

THE American in England. By the author of "A Year in Spain" in two volumes.

Harper's Family Library. No. 74.—Natural History of Insects'—Just received and for sale by JAMES MUNROE & CO. 134 Washington st. j.9

HANNAH MORE'S WORKS.

JUST received the complete Works of Hannah More in 7 vols. 12mo. for sale at the Boston Bookstore by JAMES MUNROE & CO. 134 Washington st. j. 9

SARTOR RESARTUS.

JAMES MUNROE & Co. have in press and will shortly publish Sartor Resartus, in three books, by Thomas Carlyle—in one vol. 12 mo.

Boston Bookstore, No. 134 Washington st. j9

THE BACKSLIDER NEW ED.

BEING No. 5 of Illustration of Christian Truth, is this day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. j9.

THREE WEEKS IN PALESTINE AND LEBANON.

FROM the Second London Ed. enlarged. For sale by James Munroe & Co. 134 Washington st. jan. 2

THE YOUNG WIFE'S BOOK.

A Manual of Moral, Religious, and Domestic Duties. Just received and for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. jan. 2

THE ELEMENTS OF LAW.

JUST received and for sale by JAMES MUNROE & Co.

The Elements of Law; being a comprehensive summary of American Civil Jurisprudence. For the use of Students, Men of Business, and General Readers. By Francis Hilliard, Esq. 1 vol. 8vo.

Boston Bookstore, 134 Washington st. d 5

THE CHRISTIAN FLORIST,

CONTAINING the English and Botanical names of different Plants, illustrated with texts of Scripture, and accompanied with Poetical Extracts from various authors.

Just received and for sale by JAMES MUNROE & Co., 134 Washington street d 19

MISS SEDGWICK'S SKETCHES.

JUST received, Tales and Sketches, by Miss Sedgwick, author of The Linwoods, &c.

JAMES MUNROE & Co. 134 Washington st. d 19

WINSLOW'S DISCOURSES.

CHRISTIANITY applied to our Civil and Social Relations. By Hubbard Winslow, Pastor of Bowdoin street Church, Boston.

Just received by JAMES MUNROE & Co., 134 Washington street. d 12

DEFOE'S ROBINSON CRUSOE.

THE Life and surprising Adventures of Robinson Crusoe, of York, Mariner, with a Biographical account of Defoe—illustrated with fifty characteristic cuts from drawings by Wm Harvey, Esq.—Elegantly bound.

—*Also*—

13th volume of Sherwood's Works—this day received and for sale by JAMES MUNROE & Co. 134 Washington st. d 19

HISTORY OF PLYMOUTH, 2D EDITION.

JAMES MUNROE & Co. have just received a new edition of the History of Plymouth, from its first settlement 1620, to the present time, by James Thacher, M. D. A. A. S. d 19

WORDSWORTH'S NEW POEMS.

YARROW Revisited, and other Poems, by Wm Wordsworth,

——"Poets—dwell on earth
To clothe whate'er the soul admires and loves
With language and with numbers"—Akenside.

This day published and for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. o17

LIBERAL PREACHER FOR OCT.

JUST published, at 147 Washington street. The Liberal Preacher for Oct. 1835, containing a Sermon by Rev. John G. Palfrey, D. D. of Cambridge, Mass.—"Efficacy of Prayer." d 12

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. may 9

AMERICAN ALMANAC FOR 1836.

THIS day received by JAMES MUNROE & Co. the American Almanac for 1836.

n 21 134 Washington st.

NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.

JAMES MUNROE & Co. will publish next week the second edition of Channing on Slavery. The first edition of 3000 copies was sold in three weeks.

Boston Bookstore, No. 134 Washington st. j 2

THE SACRED OFFERING.

THIS day published by J. DOWE, 130 Washington street—The Sacred Offering, from the English edited by Mrs Jevons.

—Also for sale—

The English Annuals—Friendship's Offering, Religious Souvenir, together with a variety of Juvenile Books, &c. &c. suitable for Christmas and New Year Presents. d 19

BRIDGEWATER TREATISES, Vol. 5.

ANIMAL and Vegetable Physiology, considered with reference to Natural Theology, by Peter Mark Roget, M. D. Just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. j9

BOOKS IN FOREIGN LANGUAGES.

A good collection of Books in French, Spanish, Italian, German and other Modern Languages, may be found at the store of the subscriber, No 18 Court street. Also a few valuable works in Greek and Latin. J. BURDETT.

Jan. 2 3m

POETRY.

FOR THE REGISTER AND OBSERVER.

'WE SEEK A BETTER COUNTRY.'

Hebrews xi. 14.

Pass on! the country thou seekest to win
Is unclouded by sorrow, unsullied by sin—
Pass onward through trial while yet there is day,
While light is around thee to point out the way,
Bright seraphs and martyrs whose victory is won
Will welcome thy spirit, when its brief course is run.

The sands of the desert may gather in might
And sweep from thy path all beauty and light—
Fear not to climb the perilous steep,
Angels are with thee to guide and to keep—
Pass lightly on! thou seekest to win
A country unclouded by sorrow and sin.

LUCIE.

The following stanzas are descriptive of the sentiment or emotions expressed by the countenance and attitude of 'Rosalia,' a picture which the author of the lines has recently completed for the Hon. Nathan Appleton of this city.

ROSALIA.

BY WASHINGTON ALSTON.

Oh, pour upon my soul again
That sad, unearthly strain,
That seems from other worlds to plain;
Thus falling, falling from afar,
As if some melancholy star
Had mingled with her light her sighs,
And dropped them from the skies.

No—never came from aught below
This melody of wo,
That makes my heart to overflow
As from a thousand gushing springs
Unknown before; that with it brings
This nameless light—if light it be—
That veils the world I see.

For all I see around me wears
The hue of other spheres;
And something blent of smiles and tears
Comes from the very air I breathe.
Oh, nothing, sure, the stars beneath,
Can mould a sadness like to this—
So like angelic bliss.

So, at that dreamy hour of day
When the last lingering ray
Stops on the highest cloud to play—
So thought the gentle Rosalie
As on her maiden reverie
First fell the strain of him who stole
In music to her soul.

BIOGRAPHICAL.

REV. Dr. FREEMAN.

Further extracts from Mr Greenwood's sermon.

The character of Dr. Freeman was one, which in its more prominent features, could not be mistaken. Honesty and truth the most pure and transparent, associated in happy union with gentleness and urbanity, unaffected modesty and real kindness and good will to all men—these were qualities so distinctly marked on his every word and action, and even look, that no one could know him without reading them there. He was remarkably candid, but not, as it is sometimes expressed, candid to a fault. His consideration for the feelings of others, saved his candor from hardening into rudeness. He uttered nothing but the truth, but he did not utter it unseasonably or harshly. He always spoke what he meant, but he never meant to wound or to offend; and if, in a moment of excitement, he did wound or offend, he was ready to pour out his oil and wine to soothe and heal. This union of plainness and kindness, of truth and benignity, was observable in both his conversation and his writings. He was always explicit, but seldom controversial. He would rather defend himself, than attack others.

He was truly humble, but he was above all the arts of deception and double-dealing; and he could not be awed or moved in any way from self-respect and duty. He made all allowances for ignorance and prejudice and frailty, but arrogance he would not submit to, and hypocricy he could not abide.

Dr. Freeman possessed in a remarkable manner the virtue of contentment. You heard no complaints from him. He was abundantly satisfied with his lot;—he was deeply grateful for his lot. The serenity of his countenance was an index to the serenity of his soul. The angel of contentment seemed to shade and fan it with his wings. 'I have enjoyed a great deal in this world,' he would often say, 'a great deal more than I deserve.' 'My life has been a very happy one,' he said to a friend, after his constitution was broken, and he had been exercised for years with a painful disorder, 'My life has been a very happy one; I have suffered nothing.'

Great philosophical equanimity and self-command were naturally associated with his contented temper, and indeed made part of it. His dignified endurance of provocation, as I have before remarked, was exemplary. His patience under disappointment, was so steady and complete, that it was only the few who were acquainted with circumstances, who knew that he had been disappointed, and these few knew it only from sympathy, and not from any signs in him.

Dr. Freeman possessed strong feelings and affections, and was capable of ardent and lasting attachments. His general manner especially in his preaching, was so calm, sedate, and rational, with even occasional abruptness, that a transient observer might have been led to suppose that he was not apt to be moved, or that he was even deficient in feeling. But this would have been a mistake. His heart was full of feeling, which not unfrequently rose up to his eyes, and flowed out in tears. A similar mistake might have been made concerning his piety. He had seen so much external piety which was false and delusive, that he was induced to restrain the expression of his own religious emotions, as some might think, too carefully, and thereby permit it to be supposed that they did not exist. But his piety was real, vital, practical, ever-glowing. It was the sun of his internal world, which ripened the rich fruits of his life. All who knew him, knew that he was pious, truly and deeply so.

He was generous, though poor. He would cheerfully cancel a debt, on the debtor's plea of inability, and he valued money only as it enabled him to contribute to the comfort of those who needed his assistance.

He loved children, and loved to converse with and encourage them, and draw out their faculties and affections. His manners, always affable and kind, were never so completely lovely as in his intercouse with them. Naturally and insensibly did he instil moral principles and religious thoughts into their minds, and his good influence, being thus gentle, was permanent. The same sweetness and consideration were manifested toward all who were his juniors. Nothing seemed to give him so much pleasure as to see a virtuous, intelligent, and ingenuous youth. Toward young ministers and candidates for the ministry, his bearing was truly paternal. I have heard several of my brethren speak with grateful warmth of his early attentions to them; attentions which were valuable in themselves, and yet enhanced in value by their seasonableness.

Dr. Freeman was a just man; a man to be trusted. You could confide your property to him, and, a more delicate trust, your character. He was not blind to the faults of men, nor was he blind to any of their good qualities; and he would rather dwell on the latter than expose the former. He found something good in every one; and it was his pleasure to find it, and to point it out. No difference of opinion, no public rumor or clamor, could sway the course of his universal justice. If it was swayed at all, it was by his kindliness of heart, which sometimes led him to treat the demerits of an individual more leniently than the interests of strict morality and the demands of strict justice might seem to require. But this was because he was merciful to the sinner, and not because he was insensible to the sin. It was one of his favorite maxims, that a Christian should be indulgent to others, and severe to himself.

The mind of Dr. Freeman was one of great originality. It arrived at its own conclusions, and in its own way. You could not be long in his society, without feeling that you were in the presence of one who observed and reflected for himself. His opinions of books and of subjects, were not the echoes of public opinion, or of the paragraphs of a popular review, or of the judgments of a great man. They were his own, and were expressed with decision, yet without an attempt or a wish to dictate. He liked to hear the opinions of others, and heard them respectfully. What he said was often racy and pointed, and was sometimes even paradoxical; but his point was never envenomed, and he would allow so many exceptions and qualifications to his paradoxes, as the conversation proceeded, that they lost their startling guise, and took the aspect of sober truths.

Dr. Freeman ranks high among the writers of our country. In early life he contributed a full share to the passing literature of the day—a literature which is called fugitive, but which often leaves a permanent impression on the mental and moral character of a people. Afterward he composed some valuable papers for the use of the Massachusetts Historical Society, which were printed in their Collections. This Society, it may be observed, honors him as one of its founders.

But his reputation as a writer rests principally upon his published Sermons. These are highly and deservedly esteemed; and their author's mental and moral character is expressed in them more clearly than I can describe it. Their subjects are various, but their style is uniform; and that style is distinguished for its purity, simplicity, and perspicuity. We do not meet in them with the billowy swells of eloquence, or the lightning flashes of genius; but they abound in just observation, acute remark, lucid exposition, affectionate appeal, distinct and practical instruction, sincere and confiding piety, with passages of graphic beauty and quiet pathos. You see before you the holy Lake of Galilee, not disturbed by sudden storms, and tossing the terrified disciples on its wild waves, but bearing up their bark on its quiet bosom, while they sit in peace, and listen to the heavenly wisdom of their Lord. We of this Society especially, shall prize the sermons of Dr. Freeman for their own and for their writer's sake; and the volume which he caused to be printed and distributed among his parishoners a few years ago, in grateful acknowledgement of their liberality towards him, will be held precious by each individual possessor.

Till the year 1809, Dr. Freeman performed the ministerial duties of this church, alone. About this time his strength experienced a decline; and on the first of January of the above mentioned year, the Rev. Samuel Cary was ordained as his assistant and colleague. In this connexion, while it lasted, Dr. Freeman was very happy. But it was permitted to last but a short time. The health of Mr. Cary failed; he was obliged to relinquish his duties; he sailed for England in the hope of restoration, but died there not long after his arrival, on the 22d of October, 1815;—and with faltering accents and an almost bursting heart, Dr. Freeman preached in this pulpit the Funeral Discourse on his young and excellent friend.

Again he was alone in his charge till the summer of the year 1824, when the present surviving minister of the church accepted an invitation to be settled as his colleague, and was inducted as such on the 29th of August. From my boyhood I had sat under the ministry of Dr. Freeman; from my boyhood I had revered and loved him; and I looked forward to some years at least of that important assistance which a father might render to a son, of that intimate and improving communion which a son might hold with his father. But it was not to be so. The illness of my venerated colleague had so greatly impaired his constitution, that he felt himself obliged to retire from the pulpit about the close of the year 1825, and in the summer of 1826 he went to his residence in Newton, which he left no more, till his spirit departed to a better world.

Although for these last ten years of his retirement, Dr. Freeman was obliged to resist the attacks of an obdurate disorder by the daily use of medicine, and was subject to occasional fits of severe agony, yet the work of decline and the progress of infirmity were very gradual with him. In winter he was confined to the house, but in summer and autumn he was generally to be found in his garden, or the grounds about his house, of the cultivation of which he was exceedingly fond. It was pleasant to see him, to hear him, to talk with him, and he delighted in the visits and converse of his friends. His appearance, which always within my own remembrance had been venerable, was now patriarchal. His form was slightly bowed by age; his blue eyes spoke nothing but kindness and thoughtfulness; the top of his finely shaped head was bare, and his remaining locks were as white as snow.

It was the desire of our departed friend and father that he might not outlive his active usefulness, or stay on earth till the faculties of his mind were impaired. But this was in submission to the will of Providence, and it was the will of Providence, that he should remain for a time an example of patience and resignation. He never troubled his friends with the repeated expression of this desire to be gone; his remarkable good sense kept by him to the last, and preserved him from the common and less agreeable peculiarities of old age. Even when his mind grew enfeebled, it showed its strength in weakness. His memory sometimes failed him, and his ideas would become somewhat confused, within the few months preceding his death; but his bearing was always calm and manly; he fell into no second childhood.

He looked upon death as it approached him, without fear, yet with pious humility. He viewed the last change as a most solemn change; the judgment of God upon the soul as a most solemn judgment. 'Let no one say when I am dead,' he expressed himself to his nearest friends, 'that I trusted in my own merits. My own merits are nothing. I trust only in the mercy of God through Jesus Christ.'

When the attack fell upon him which terminated in his death, he asked the physician who came to see him what he thought of his situation. 'You are very ill, sir,' was the reply. Then the longing to be away could no longer be suppressed. 'You bear me,' was the answer of our aged friend, 'the most gratifying intelligence which I have heard for years.'

He languished in unconsciousness, interrupted by pain, for a few days; but during the last two days of his life pain left him, and on the night of Saturday, the 14th of this month,* about midnight, he breathed out his spirit as quietly as an infant goes to sleep.

It was the intention of his friends, that his remains should be brought to Boston the Wednesday succeeding his death, and that the funeral service should be performed over them, in the church where he had ministered so long. But as it was found on the morning of Tuesday, that the body was not in a state to bear the removal, his funeral took place at his house in Newton on the afternoon of that day. The sun was setting, as the mortal part of our father was laid in the tomb. The rays shone softly and richly on the quiet and retired village grave-yard. The last leaves of a mild autumn, were dropping around the friends who were standing there in solemn silence. It was a beautiful and appropriate closing scene. The next day a funeral service was performed in the Chapel, which was attended by the congregation, and by numbers beside, who were desirous of paying this tribute of respect to departed worth.

*November, 1835; in the 77th year of his age.

[From the New York Mirror.]

DESCRIPTION OF THE ALPS.

Much as we talk of nature, there are places where we feel that our previous conceptions have been dim and narrow. He who crosses the Alps will experience this sensation, mingled with a certainty, that thousands of painters and poets, and millions of others, live and die without even suspecting the power of scenery over the mind. Our journey across the Splegen was, to us, a day memorable for ever. Our recollections are of grandeur—gloomy vastness—awful solitude, eternal sublimity. There were moments during the ascent, of a kind strange and new to me. Whoever seeks "something new under the sun," if he has dwelt in a plain, let him ascend a veritable mountain and he will find it. Awe, amazement, gloom, wonder and rapture, during which you cannot smile, combine to elevate you. The road winds up—and up—a mad stream, white with foam, thundering all day by its side—amid slopes and cliffs, forests and vales—then a plain and a poor hut, or a ragged town and some beggars. You pause and rest; and then, again, up and up—winding and turning—sometimes through tremendous ravines—sometimes by magnificent waterfalls—sometimes along giddy and yawning gulfs—yet still always up and up.

Then the face of the earth changes, and the grass fades nearly away, and the naked, everlasting rocks lift their gray backs through the soil. The tempests of six thousand years have beaten against them. Now the road steals through a desert of endless stones, broken and scattered about--now through a long dark gallery, wet and dripping—now at the brink of a tremendous precipice, which your imagination would receive as the summit of any mountain, but anon, the toiling, panting, sweating horses drag around another angle of rock, and lo! above you hang other cliffs and other mountains in the sky; piles, swells, and pyramids of snow and ice; and so near their awful heights as to startle you, the white line runs yet higher and higher, and you believe not that it is your path still so far above you—and yet it is.

The earth is now totally changed, and the temperature and atmosphere, and heavens are changed. You wrap your heavy cloak around you in the biting cold. Dark clouds are rolling heavily over your path, and the white snow shines beneath you, and the winter wind shakes violently the closed glasses of your carriage; and as the road, still mounting and bending up, turns your face now to the right—now to the left—you catch, far below, such awful gleamings of sublime scenery—such dim, wild depths of azure—such forms of cold blue, lifted and built up around you in the eternal silence, and shrouded in the mist and storm, that your very soul is hushed and chilled, and you feel as if Death, the king of terrors, had here fixed his home, and were a spectre to stand in your path, or to lean and beckon to you from his car of rolling mist, you would behold him without starting, for your imagination can scarcely be more excited. A cataract, which, on the plain, would draw all Europe to it as a fashionable resort, is here no curiosity. Its lonely thunder swells and dies away in its interminable solitude. Twenty times we thought ourselves at the height of this stupendous road, and yet its zig-zag course appeared ever mounting before us, and up and up, till the cold grew extreme, and the darkness of night overlooked us; and we were completely lost, and enveloped in heavy, wet clouds, rolling around like a mighty ocean.—*Fay's Sketches.*

AMERICANS AT MALTA.

In Malta I had remarked large arm-chairs, furnished with rockers, in two different drawing-rooms, and one also in a shop that I casually entered, which led me to inquire if the use of such chairs, confined to the nursery in England, was common here. To my great surprise, I was informed that the custom of using rocking-chairs was imported from America; and a lady, to whom the adventure occurred, greatly entertained me by relating the effect produced on herself and her daughters by the first sight of a family rocking scene.

This lady, soon after her arrival, had occasion to return a visit to an American family, recently settled here. The party visited consisted of a father, mother, and three grown-up young people, all somewhat of a tall, spare make, with that sort of primitive mien which seems to characterize the inhabitants of some of the States. The visiters took their places on a sofa in the drawing-room, and the family arranged themselves opposite, according to their seniority, in arm-chairs. When the first civilities had passed, and conversation had begun to flag, the lady of the house, whose appearance and cap were alike somewhat starched, proceeded with much composure to rock herself in her chair. The young people—their civil speeches concluded—with an easy unconcern, one by one followed their mother's example. At length the father, who had hitherto borne the principal burden of conversation, seemed unconsciously to fall into the same movement. Thus seated, in rather an awful semircle, and all gently indulging in the same soothing exercise, the impression upon the strangers was quite astounding. The lady, who had hardly recovered from the effects of her voyage, began to grow dizzy and to think with dismay of what she had suffered on board; while her young companions, highly entertained with so novel a scene, had great difficuly to restrain their mirth. They gladly made their visit as short as was consistent with the customary forms, heartily rejoiced to make their escape without disturbing the gravity of the party by an involuntary laugh.

THE KREMLIN AT MOSCOW.

The palace of the czars, and the angular palace are buildings of the fifteenth century; but they are rather grotesque than magnificent. In fact, it would be equally useless and difficult to give a minute description of the edifices of the Kremlin. It is the effect of the whole picture which is admirable—the towers, the domes, the cupolas, the golden roofs, the staircases, the balconies, the ornaments, Grecian, Gothic, Saxon and Russian, all mingled together in wild confusion. The only apartment worth mentioning in any of the palaces is the throne room in the angular palace; and this is worthy of mention only for its antique, heavy, and lugubrious air. The vault is supported by a single column in the middle, so thick and massive as to obstruct the view; and the sovereign seated on his throne, must be concealed by it from very many of the company. The great hall in the preceptory of the Teutonic Knights at Marienburg is on the same plan; but how different in execution!—There the roof is formed by a group of shallow vaults all meeting in the middle, and the support is a single granite pillar, small, delicate, and beautiful. It is impossible to give an idea in words of the effect produced by this union of the slender shaft with the depending vaults. The pillar is like the slight stem of a flower, surmounted by that delicate, yet gorgeous cup, whose lips seem to widen that they may catch the dews of the morning as they fall; and the waving margin of this exquisite cup is caught, as it rises, in the circles of the arches, and mingled inextricably with the roof. The treasury of the Kremlin, contained in the new arsenal, is a very remarkable and complete collection of historical objects. The portraits of the czars, their crowns, thrones, sceptres, globes and jewels, form part of this unique museum: but a multitude of less important articles, such as canse, goblets, paternosters, &c. which belonged to various princes, are likewise arranged in their respective order. The whole is highly curious to the student of historical manners.

SCRIPTURAL INTERPRETER.
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ON the fifteenth of January, 1836, will be issued the first number of a new volume of this Periodical. The purpose of the work and the character of its contents will be the same as heretofore. There will be no connexion with this and the preceding volumes except that the Translations and Expositions will be continued in regular order.

The object of this Publication will be to afford to Sunday School Teachers and Parents, and also to other Christians, facilities towards a right understanding and use of the Bible, and particularly of the New Testament. It will contain translations of different passages and of whole books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the nature of the the scriptural writings, their literary character, critical peculiarities, historical, biographical, and ecclesiastical uses and value. The work is not designed to be controversial nor deeply critical.—Notices of valuable books upon biblical literature, and translations and extracts from the works of eminent writers will occasionally form a part of the contents.

It will continue to be edited by some of the members of the Theological School in Cambridge, assisted by the contributions of several distinguished clergymen. Every exertion will be used to secure an interest to the work, and likewise to provide for its regular and punctual publication.

A large addition to the subscription list is still necessary to defray the cost of the publication, and it is hoped that those who approve of the plan will lend their assistance. Clergymen and others are respectfully requested to endeavor as far as their convenience will permit to increase its circulation.

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I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

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From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

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With great respect, your obedient and obliged,
W. B. CALHOUN.

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THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register. o 31

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This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

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